The Churchman.

REV. WILLIAM WALTON, A. M., EDITOR.

"The Church of the Living God, the Pillar and Ground of the Truth."

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Daily Public Worship.

"O magnify the Lord our God, and fall down before His footstool; for He is holy."—"O magnify the Lord our God, and worship Him upon His holy hill; for the Lord our God is holy."—Psalm xcix. 5, 9.

PUBLIC WORSHIP is celebrated, every Week-day, in this city, and Brooklyn, as follows:

In TRINITY CHURCH, ... At 9 A. M. and 3 P. M.
In ALL SAINTS' CHURCH . . . . . . 6 1-2 " 5 "
In ST. LUKE'S CHURCH . . . . 8 " 6 1-2 "
Holy Communion every Sunday at 7 A. M., except 2nd Sunday in the month, at the usual hour.
In ST. CLEMENT'S CHURCH . . . . . 8 " P. M.
In CALVARY CHURCH . . . . 8 " and 6 "
In CHURCH OF THE ANNUNCIATION . . 8 " and 6 "
In CHURCH OF THE HOLY COMMUNION . . 7 1-2 and 6 "
On Fridays, evening Prayer, with Lecture, at 7 1-2 P.M., and on Saints' Days a second service, Lecture and Offertory, at 11 o'clock A. M.
In EMMANUEL CHURCH . . . . 8 A. M., and 6 P.M. on Fridays and Holy Days.
In CHURCH OF THE HOLY APOSTLES . . 9 "
In GRACE CHURCH BROOKLYN HEIGHTS,. 8 " and 6 "

Calendar for April.

22. Second Sunday after Easter.
25. St. Mark the Evangelist.
29. Third Sunday after Easter.

MAY.

1. St. Philip and St. James, the Apostles.
6. Fourth Sunday after Easter.
13. Fifth Sunday after Easter.
14. Rogation Day.
15. Rogation Day.
16. Rogation Day.
17. Holy Thursday, OR THE ASCENSION OF OUR LORD JESUS CHRIST.—(Proper Psalms instead of the Psalms for the Day.)
20. Sunday after Ascension Day.
27. WHITSUNDAY.— (Proper Psalms instead of the Psalms for the Day.)
28. Monday in Whitsun Week.
29. Tuesday in Whitsun Week.
30. Ember Day.

Poetry.

From Keble's Lyra Innocentium.

PREPARING FOR SUNDAY SERVICES.

"As they went to tell His disciples, JESUS met them, saying, 'All hail.'"

BEHOLD, athwart our woodland nest,
And down our misty vale,
From his own bright and quiet rest
The Sunday sun looks out, and seems to say, "All hail.

True token of that brighter Day
Which hailed, this matin hour,
The holy women on their way.
They sought His Church in love, He met them in His power.

And dare we the transporting word
To our own hearts apply?
Trembling, we dare; for He had heard
Our lowly breathed vows, ere flamed yon morning sky.

We have been by His Cross and grave;
His angel bade us speed
Where they resort whom He will save,
And hear and say as one, "The Lord is risen indeed."

Then speed we on our willing way,
And He our way will bless.
In fear and love thy heart array:
Straight be thy churchway path, unsoiled thy Sabbath dress.

Communications.

For the Churchman.

Review.

I. VOICE OF THE ANGLICAN CHURCH ON CONFESSION—pp. 16: Stanford & Swords, New-York, 1849.

II. VOICE OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES ON CONFESSION—with an Appendix—pp. 21: New York, 1849.

MR. EDITOR—I lately received through the Post Office a small pamphlet entitled "Voice of the Protestant Episcopal Church in the United States on Confession;" which on examination I found to be intended as a sort of reply or counteractive to another pamphlet entitled "Voice of the Anglican Church on Confession." My curiosity being thus excited I was led to procure a copy of the latter pamphlet, and I now propose to offer you some remarks on both. For brevity's sake I shall distinguish the two by calling the former a pamphlet, and the latter a tract.

The pamphlet referring to the tract informs us that "One of the Bishops of our Church is reputed to be the Editor, and it is said to be the precursor of several discourses which are soon to emanate from the same quarter in favor of Auricular Confession." I quote this passage merely to say that I do not believe that the bishop referred to has either edited the tract or made himanywise responsible for it.

After quoting two of the testimonies from the tract, the writer of the pamphlet says: "Now, granting that the writer of this tract has quoted accurately from the Anglican Book,—supposing besides, (which is a very broad supposition) that Anglican Divines *all speak the same voice, walk by the same rule, and would if they could compass the same thing—auricular confession*—we ask, "what is that to us, Protestant Episcopalians of these United States?" And the writer then proceeds to set the Anglican Voice on the one side and the American Voice on the other; and to quote the divines of the American Church as an offset to those of the Anglican.

I regret exceedingly to see such a course of argument adopted. It combines, in my judgment, the guilt of parricide and suicide. To say the least it makes the American Church stultify herself; since she has declared, and still declares, that she has been and is "far from intending to depart from the Church of England in any essential point of doctrine, discipline, or worship; or further than local circumstances require."

The tract is so *very* small an affair that I should not have thought of reviewing it, had it not been for this virtual admission of its correctness, and the use consequent on such admission by the writer of the pamphlet. But under the circumstances I have thought it worth while to examine how far it is a faithful report of the Voice of the Anglican Church, and I now offer you the result of my examination.

I must do the writer of the tract the justice to say that he has offered no comments of his own to biass the minds of his readers. The tract consists exclusively of passages accredited to the Prayer Book and approved standard divines; and with the exception of dates and references, the compiler has given us nothing of his own except the following note:

"All quotations not taken immediately from their authors, are accredited to the Books wherein they were found. They are but three or four in number. The 'Reasons' from Jeremy Taylor (p. 11,) are condensed, but otherwise unaltered; and in no instance has any thing been omitted that could possibly change the sense, or for any other reason than a desire to be as brief as possible."

I shall adopt to a certain extent the same course: I shall confront the extracts with the originals, and leave the reader to judge of both; but if I observe any discrepancies, the bearing of which would be likely to escape the attention of the general reader, I shall not hesitate to explain their importance.

The first quotation in the tract, is from the exhortation to the communion in the English Prayer Book. I shall place the two in parallel columns:

EXHORTATION ITSELF.	EXHORTATION, &C. AS QUOTED IN THE TRACT.
"And because it is requisite that no man should come to the Holy Communion, but with a full trust in God's mercy and a quiet conscience; therefore if there be any of you who by this means cannot quiet his own conscience herein but requireth further comfort or counsel; let him come to me or to some other discreet and learned Minister of God's Word and open his griefs; that by the ministry of God's holy Word he may receive the benefit of absolution, together with ghostly counsel and advice, to the quieting of his conscience and avoiding of all scruple and doubtfulness."	"If any cannot quiet his own conscience, but requireth further comfort or counsel, let him come to me, or to some other discreet and learned Minister of GOD'S Word, and open his grief; that by the ministry of GOD'S holy Word he may receive the benefit of absolution, together with ghostly counsel and advice."

This passage is the conclusion of the Exhortation, and had been preceded by general instructions respecting the dignity of the Sacrament of the Holy Communion, and "the way and means" which the people are to use in order to become worthy partakers. These general directions are presumed in ordinary cases to be sufficient; and these being given, it is then added that "if there be any of you who by *this means* (i. e. the general directions before given) cannot quiet," &c. The italicized words are omitted in the quotation.

Again, the last words in the Exhortation, "to the quieting of his conscience and to the avoiding of all scruple and doubtfulness," show that the end or object of the absolution is the comfort and tranquillity of the person to whom it is given, and consequently that the absolution itself has been merely the exercise of a *ministerial* power. Whereas the omission of these words in the tract favors the impression that the absolution has been of a *judicial* nature.

The next quotation is from the office of visitation of the sick in the English Prayer Book. It is quoted, I am happy to say, correctly: I shall give it here, and reserve the remarks I have to offer on it, for the conclusion:

"Our Lord JESUS CHRIST, who hath left power to His Church to absolve all sinners who truly repent and believe in Him, of His great mercy forgive thee thine offences: and by His authority committed to me, I absolve thee from all thy sins, In the name of the Father, and of the Son, and of the Holy Ghost. Amen."—Absolution in office Visitation of the Sick.

The next quotation is from the first Prayer of Edward VI. I shall place it parallel with the original:

ORIGINAL.	TRACT—QUOTATION.
"And if there be any of you whose conscience is troubled and grieved in any thing, lacking comfort or counsel, let him come to me, or to some other discreet and learned Priest, taught in the law of God, and confess and open his sin and grief secretly, that he may receive such ghostly counsel, advice and comfort, that his conscience may be relieved, and that of us (as of the Ministers of God and of the Church) he may receive comfort and absolution, to the satisfaction of his mind and avoiding of all scruple and doubtfulness; requiring such as shall be satisfied with a general confession, not to be offended with them that do use to their further satisfying, the auricular and secret confession of the Priest; nor those also which think needful or convenient, for the quieting of their own consciences, particularly to open their sins to the priest, to be offended with them that are satisfied with their humble confession to God and the general confession to the Church. But in all things to follow and keep the rule of charity; and every man to be satisfied with his own conscience, not judging other men's minds or consciences; whereas he hath no warrant of God's Word to the same."	"Requiring such as shall be satisfied with a general confession, not to be offended with them, that do use to their further satisfying the auricular and secret confession to a Priest." *A Book said by Parliament* (A. D. 1548) *to have been issued under the inspiration of the Holy Ghost.*—End of Exhortation in Edward VI. First Prayer Book.

The same remark applies here as before; the case specified is an *exception* to the *general rule.* General instructions and directions had been given in the body of the exhortations, which are presumed to be sufficient in all *ordinary* cases. But if any, either from ignorance, or from the peculiar nature of their sins, or from any other cause were unable to quiet their own consciences, and obtain comfort and peace from the public instructions and absolution, they were allowed and encouraged to seek the attainment of this and by consulting him in private. The act was to be entirely voluntary, and he who rests it, as the Romanists do, on the ground of divine precept, and made it obligatory on the conscience, "hath no warrant of God's Word to the same." But my chief object in quoting the passage entire is to direct the reader's attention to the extreme solicitude which is shown to exhibit the absolution as an exercise of the *ministerial* power of the priest, designed for the comfort and edification of the penitent. The penitent is exhorted to seek out a discreet and learned priest, taught in the law of God and go to him as a *Minister* of God's *Word* in order that he may receive comfort and absolution. Thus the utmost care is taken to fortify the mind against the Romish error that the priest sits as a *judge* on the tribunal, empowered to examine into the minutest workings and recesses of the heart in order to the delivery of a *judicial* sentence.

The tract comes next to the "TESTIMONY OF ANGLICAN FATHERS;" and, first, of "JOHN DONNE, PRIEST AND DOCTOR." From Dr. Donne there are two quotations; I shall first give them as they are in the tract, and then produce the originals. The first extract reads thus in the tract:

JOHN DONNE.—PRIEST AND DOCTOR.

Born 1553. Ordained Priest 1621. Dean of St. Paul's 1624. Died 1631.

"*Confitebor Domino,* says David—*I will confess my sins unto the Lord.* Confession is directed upon GOD, though it be made to his minister. If God had appointed his angels or saints to absolve me, I would confess to them. Joshua took not the jurisdiction out of GOD'S hand when he said to Achan, (Josh. vii. 19,) '*My son, give, I pray thee, glory to the* LORD *God of Israel, and make confession unto Him, and tell me now what thou hast done.*'—The law of the leper is, (Levit. xiv. 2,) '*He shall be brought unto the Priest.*' * * * * *

Men come not willingly to this manifestation of themselves, yet, the more I find Confession or any other religious practice, to be against myself, and repugnant to mine own nature, the further I will go into it; for still the *adversum me is cum* DEO."—*Sermon 58. Ed. 1640.*

The tract professes to quote from the edition of 1640, and I quote from the same:—

"And then *confitebor Domino,* says David, I will confess my sins to the Lord; sins are not confessed, if they be not confessed to him; and if they be confessed to him, in case of necessity, it will suffice, though they be confessed to no other. Indeed, a confession is directed upon God, though it be made to his minister. If God had appointed his angels or his saints to absolve me, as he hath his ministers, I would confess to them. Joshua took not the jurisdiction out of God's hands when he said to *Achan, Give glory unto the God of Israel in making thy confession to him; and tell me now what thou hast done, and hide it not from me.* The law of the leper is, that—*He shall be brought unto the Priest.* Men come not willingly to this manifestation of themselves; nor are they to be brought in chains, as they do in the Roman Church, by a necessity of an exact enumeration of all their sins. But to be led with that sweetness with which our Church proceeds in appointing sick persons, if they feel their consciences troubled with any weighty matter, to make a special confession, and to receive absolution at the hands of the priest. And then, to be remembered, that every coming to the Communion is as serious a thing as our transmigration out of this world, and we should do as much here for the settling of our conscience as upon our death-bed; and to be remembered, also, that none of all the Reformed Churches have forbidden confession, though some practise it less than others. If I submit a case to the arbitrament of any man, to end it, *secundum voluntatem,* says the law, how he will, yet still, *arbitrium est arbitrium boni viri,* his will must be regarded by the rules of common honesty and general equity. So, when we lead men to the holy care of discharging their heavy spirits, by such private confessions, yet this is still limited by the law of God, so far as God hath instituted this power by his Gospel, in his hCurch, and far from inducing among us that torture of the conscience, that usurpation of God's power, that sying into the counsels of princes, and supplanting of their purposes, with which the hurCch of Rome hath been deeply charged.

And this useful and unmisinterpretable confession which we speak of, is the more recommended to us, in that with which David shuts up his act, (as out of St. Hierome and out of our former translation we intimate unto you,) that he doth all this *adversum me. I will confess my sins unto the Lord, against myself.* The moment I find confession or any religious practice to be against myself, and repugnant to mine own nature, the farther I will go in it. For, still the *adversum me is cum Deo.*"

In this passage, Dr. Donne carefully distinguishes the Confession to which the Church of England *exhorts* those whose consciences are *burthened* with *grievous* sins, in order that they may receive the comfort of *ministerial* absolution, according to *the word* of God, from that system of confession by which the Church of Rome *compels* all Christians to disclose the *minutest* and *most hidden* workings of their hearts, in order that they may receive a *judicial* absolution, according to the present *inspiration* of the priest while applying the *Sacrament,* and seated on the *tribunal* of penance; a sentence which is accounted infallible if the priest be in earnest; but if the priest had "no intention of absolving," or if he "absolved only in joke," then the confitent or confessing person (who is thus, in turn, made the judge of his judge,) is directed by the Council of Trent (Sess. 14 C. D.,) to seek out another priest who shall do the work "seriously!"

I pass to the next quotation from Dr. Donne, which stands thus in the tract:

"To the making of a perfect and entire penitence, we acknowledge that there belongs a Contrition, a Confession, and a Satisfaction— * * And, for Confession, we deny not a necessity to confess to man. There may be many cases of scruple, of perplexity, where it were an exposing ourselves to further occasions of sin, not to confess to man."—*Sermon* 56.

The sermon to which this extract is credited, is from *Psalm* xxxii., 1, 2: Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile." Having quoted, in explanation of his text, the words of St. Paul, "*To him that worketh, the reward is of debt, but to him that believeth and worketh not, his faith is counted for righteousness, Even as David describeth the blessedness of man, &c.;* and, having remarked that these propositions, "Only believe, and you shall be saved," and "Do this, and you shall be saved," are all one, since to attribute an action to the next cause, or to the cause of that cause, is, to this purpose, all one, and that, "therefore, as God gave a Reformation to his Church, in prospering that doctrine, That justification was by faith only, so [may] God give an unity to his Church in this doctrine, That no man is justified that works not; for, without works how muchsoever he magnify his faith, there is *dolus in spiritu, guile in his spirit,*" Dr. Donne proceeds:

"As, then, the prophet David's principal purpose in this text is, according to the interpretation of St. Paul, to derive all the blessedness of man from God, so is it also to put some conditions on man, comprehended in this; That there be no guile in his spirit. For, in this repentant sinner that shall be partaker of these degrees of blessedness, of this *forgiving,* of this *covering,* of this *not imputing,* there is required *integra penitentia,*—a perfect and entire repentance; and, to the making up of that, however the words may have been misused and depraved, we acknowledge that there belongs a Contrition, a Confession, and a Satisfaction; and all these, (howsoever our adversaries slander us with a doctrine of ease, and a religion of liberty,) we require with more exactness and severity than they do. For, for contrition, we do not, we dare not say, as some of them, that attrition is sufficient; that it is sufficient to have such a sorrow for sin, as a natural sense and fear of torment doth imprint in us, without any notion of the fear [love] of God. We know no measure of sorrow great enough for the violating of the infinite majesty of GOD, by our transgression. And then for Confession, we deny not a necessity to confess to man. There may be many cases of scruple, of perplexity, where it were exposing ourselves to farther occasions of sin, not to confess to man; and, in confession, we require a particular detestation of that sin which we confess, which they require not. And lastly, for Satisfaction, we embrace that rule, *condigna satisfactio, male facta corrigere.* Our best satisfaction is to be better in the amendment of our lives; and dispositions to particular sins we correct by discipline and mortifications; and we teach that no man hath done truly that part of repentance which he is bound to do, if he have not given satisfaction, that is, restitution to every person damnified by him.

In this passage, also Dr. Donne accurately distinguishes the Catholic from the Roman doctrine. The Church teaches that contrition, or sorrow so intense, so ardent, so vehement as to bear a proportion to the magnitude of the sins which we have committed, is an indispensable part of repentance. The Romanists teach that through perfect contrition alone, very few, indeed, could hope to obtain the pardon of their sins; and that it therefore becomes necessary that the Almighty, in his mercy, should afford a less precarious and less difficult means of reconciliation and salvation. This means—the wide and broad way which is opened to the generality in place of the straight and narrow way of the gospel—is explained to consist in a sorrow for sin which is less than contrition (and therefore called attrition) with the sacrament of penance to supply its defect: "a doctrine," says Bishop Bull, "so dangerous, so damnable, that it seems of itself sufficient to unchristian and unchurch any society of men that shall teach or maintain it. It razeth the very foundation of the Gospel; it takes away those two great things upon which (as our Savior himself tells us) all the law and prophets depend and turn, viz: the love of God above all things, and of our neighbor as ourselves for God's sake." This explains in part the enigma by which the Church of Rome is made to be the patroness at once of strictness and severity in the few, of looseness and libertinism in the many.

Dr. Donne makes *satisfaction* to be a necessary part of repentance, but not *satisfaction* in the Romish sense of the word; for he explains himself to mean by satisfaction amendment of heart and life and restitution to those we have wronged; by which he covertly condemns the Romish doctrine that satisfaction must be made to the justice of God, either in this life, or in purgatory, or in both, by the endurance of pain and suffering

The tract next gives two quotations from Bishop Cosin; neither of which is accurate, and in one of which where the Bishop requires us "to receive the blessed sacrament of the body and blood of Christ with frequent devotion, *three times a year at least, of which times Easter to be always one,*" the tract omits the words which I have put in italics, denoting the omission by a couple of asterisks. But as the discrepancies in this instance are unimportant I pass on to the next.

The next quotation is from "HUGH LATIMER, BISHOP," and from a Sermon on the Cure of the Leper. Matt. viii. 1, 2, 3, &c.

BISHOP LATIMER.	BISHOP LATIMER AS QUOTED IN "THE VOICE," &C.
"Here our Papists make ado with their auricular confession, proving the same by this place. For they say CHRIST sent this man unto the priest to fetch thence his absolution; and, therefore, we must go also unto the priest, and after confession receive of him absolution of all our sins. But yet we must take heed, say they that we forget nothing: for all those sins that are forgotten, may not be forgiven. And so they bind the consciences of men, persuading them that when their sins were all numbered and confessed, it was well. And hereby they took clean away the passion of CHRIST. For they made the numbering of sins to be a merit; and so they came to all the secrets that were in men's hearts: so that no emperor or king could say or do, nor think any thing in his heart, but they knew it; and so applied all the purposes and intents of princes to their own commodities: and this was the fruit of their auricular confession. But to speak of right and true confession, &c. as in "the Voice."	"To speak of right and true confession, I would to GOD it were kept in England, for it is a good thing. And those that find themselves grieved in conscience might go to a learned man, and there fetch of him comfort of the Word of GOD, and so come to a quiet conscience, which is better and more to be regarded than all the riches of the world. And sure it grieveth me much that such confessions are not kept in England."—Sermon. Ed. London, 1824. Vol. II. p. 398.

The next quotation is from "HENRY HAMMOND, PRIEST." The passage is credited to the treatise "On the Power of the Keys:" it may be found in the folio edition of Dr. Hammond's Practical Works, and Part 2, p. 256 and 64 of the Treatise:

DR. HAMMOND HIMSELF.	DR. HAMMOND AS QUOTED IN "THE VOICE."
Having quoted the Exhortation to the Communion in the English Prayer Book proceeds as follows: "All which being an exhortation of the Church belonging to a particular case [when a man by the use of all helps which are within his reach, cannot attain to quiet of conscience or be satisfied that he is fit to receive the Holy Communion;]* as they do simply that those foresaid *means* may happily serve the turn, without opening his case to the Minister, and consequently without receiving *absolution,* so are they a *fervent exhortation* to all, in case those means prove not successful, to seek out and make use of those auxiliaries, which whosoever in that case shall neglect, will be guilty of great unkindness to his own soul, and may well be thought to have betrayed it to a great and needless danger. And it is worthy our noting from hence, that receiving of *comfort* and the *benefit of absolution* are by our Church here enjoined, to signify this absolution to be beneficial to him that *wanted comfort,* as a means of confirming that *comfort* which the minister had now given him. To which end certainly it is very proper and reasonable; for when a discreet and learned minister, having had the survey of my soul (the cognizance of my *offence* first and then of my *repentance*) shall from the Word of God give me assurance, that (if I am what to him I appear to be) my estate is good, and thereupon *pronounce* me *absolved,* as a true penitent, from all my sins; this will 1. seal me a right of God's promise of *forgiveness* in Heaven, as it were solemnly and in the court; and 2. extremely *quiet me,* and confirm to me that comfort, i. e., that *comfortable opinion* of my good estate, and hope of my future happiness, which he had given me, when I see him who hath no reason to be partial to me, and whom I cannot suspect of *ignorance* in this particular, (but which perhaps I may, upon inquiry, discern in myself) and beside, who is set over me by Christ to this purpose, *pronounce* so clear a *sentence* of me, and that (as the precedent words are) *by the ministry of God's Word,* i. e. by the applying peculiar parts of that infallible truth to the present condition of my soul; and from thence pronouncing my absolution."	"Quotes the exhortation preparatory to the Holy Communion (vid. p. 1,) and adds, 'These words are a fervent exhortation to all, to seek out and make use of those auxiliaries: (Confession and Absolution) which, whosoever in that case shall neglect, will be guilty of great unkindness to his own soul, and may well be thought to have betrayed it to a great and needless danger. * * For when a discreet and learned Minister having had survey of my soul—the cognizance of my repentance—shall, from the Word of GOD, give me assurance that my estate is good, and thereupon, pronounce me absolved from all my sins, this will seal me a right of GOD'S promise of forgiveness, as it were, solemnly and in court.'"—

Dr. Hammond premises that this part of the exhortation is designed for "a *particular* case." he teaches us that the absolution is to be understood as a confirmation of the "comfort" previously given; he supposes the assurance of the minister to rest on the supposition of the confesssing person being what he appears to be to the minister; he rests the pronounciation of the absolution on the condition of the confessing person being a true penitent; he states that one end of a compliance with the exhortation is to work in the penitent a "*comfortable opinion*" of his good state; and he draws particular attention to the fact that the whole end designed by the exhortation is effected by *the ministry of God's Word;* all which guards are plainly interposed against the Romish doctrine of judicial absolution by the priest in virtue of the immediate infallible guidance of the Holy Ghost; and all which, I believe, (though of this the reader may judge for himself) are wanting in the passage accredited to him in the tract.

The next quotation is also from Dr. Hammond, and is taken from his Practical Catechism:

"We ought to confess to Presbyters, because if our sins be against GOD, then our confession of them to His Ministers can be in no way improper, but in some kind necessary to him who desires their absolution. * * * For the cure of sin, it will sure be very profitable to advise with others, especially physicians of the soul, how and by what means this cure may be wrought; how a raging sin may be subdued, and the occasion to it avoided; to which end alone, the disclosing of the particular state is more than profitable. Again, it may tend much to my comfort, when another, whose office it is, upon a strict survey and shrift of my former life, and present testification of my repentance, may, upon good grounds, give me absolution.

Dr. Hammond himself discourses as follows:

"*Scholar.*—But why should we confess to men and particularly to Presbyters?

Catechist.—Because we are commanded by St. James (5, 16) to confess our faults one to another, that we may be capable of one another's prayer. 2. Because our sins may possibly be such wherein other men are injured, and the confession to them is the first degree towards reconciliation; Mat. 5, 24. Or, if they be only against God, then *confession* of them to His ministers also will be no way be improper, but in some kind necessary to him who desires their absolution. *Verse* 15. 3. Because there being two parts in sin, the guilt and the corruption, the one to be pardoned, the other cured; the first being confessed to God to obtain His pardon, ought also, if it have been offensive and scandalous to the congregation, to be acknowledged to them, that that expression of repentance may make satisfaction to them for the ill example, and avert and deter from sin whom it had invited to it. And for the cure it will sure be very profitable to advise with others, especially the physicians of the soul, how and by what means this cure may be wrought, how a raging sin may be subdued, the occasions to it be avoided; to which end alone the disclosing of the particular state is more than profitable; and this being supposed, it will be acknowledged necessary for us not to despise such proper useful means to a necessary end, unless without help he can direct himself, which ignorant men and habituated sinners in any kind will hardly be able to do. 4. Because this may much tend to my comfort, when another (whose office it is) upon a strict survey and shrift of my former life, and present testifcation of my repentance, may upon good grounds give me absolution, and pass judgment on me, better than I can do myself."

Among other significant suppressions in this passage by the compiler of the tract of which no notice is given, desire to direct the reader's attention particularly to that of two passages which throw much light on Dr. Hammond's views; the first, "unless without that help he can direct himself, which ignorant men, &c., will hardly be able to do;" the second, "and pass judgment better than I can do myself."

The quotations from Bishop Wilson, of Sodor and Man, and Bishop Jeremy Taylor, I have not thought it worth while to verify, their works being generally accessible. Usher's "Answer to a Jesuit," the Epilogue of Mr. E. Thorndike and the Instructions of Bishop Rattray, are not in my possession, though I trust I shall be pardoned if I form my opinions of them by what I have learned of them from their other works and not from any thing accredited to them by the compiler of this tract. To Dr. Dove I am an entire stranger. The remaining writers quoted in the tract are "CHARLES WHEATLY, PRIEST," the author of the Whole Duty of Man, "JEREMY COLLIER, BISHOP," and "ANTHONY SPARROW, BISHOP." A few words on these quotations, and but a few, as it is high time I had drawn to a close:

The following is the extract in the tract from Wheatly:

CHARLES WHEATLY.—PRIEST.

Born 1686. Vicar of Furneux Pelham 1728. Died 1742.

"We may, I presume, wish, very consistently with the determination of our Church, that our people would apply themselves oftener than they do, to their spiritual physicians, even in their time of health; since it is much to be feared that they are wounded oftener than they complain; and yet, through aversion from disclosing the sore, suffer it to gangrene, for want of their help who should work the cure.

But present ease is not the only benefit the penitent may expect from the Confessor's aid: he will be better assisted in the regulation of his life: and, when the last conflict shall approach, the holy man, being no stranger to the state of his soul, will be better able to guide and conduct it through all difficulties that may oppose."—*Commentary on Common Prayer, Cap. XI. Sec.* 4.

After a glance at the history of Confession, and of the abuses that had grown out of it, Mr. Wheatly remarks: "And, therefore, the Church of England, at the Reformation, in the particular now before us, freed it from all the encroachments with which the Church of Rome had embarrassed it, and reduced Confession to its primitive plan. She neither calls it a Sacrament, nor requires it to be used as universally necessary, but "*because it is requisite,*" and [here follows the quotation already given for the Exhortation to the Communion in the present English Prayer Book.] Here we see there is nothing arbitrarily prescribed, but every one is left to his own discretion; all that was absolutely enjoined, was only a mutual forbearance and peace; for the securing of which a clause was added, in the first book of King Edward, *requiring such as shall be satisfied, &c.,* (we omit the remainder of the passage because it has been already quoted.) What could have been added more judiciously than this, to temper, on the one hand, the rigors of those who were too apt at that time to insist upon Confession as always absolutely necessary to salvation, and to prevent, on the other hand, a carelessness in those who, being prejudiced against the abuse, were apt indiscriminately to reject the thing, as at no time needful or useful to the penitent? So that we may still, I presume," and so on, as in the tract.

The next quotation is from the author of the Whole Duty of Man, with a reference to Sermon 3, a misprint, probably, for Sunday 3d. The tract quotes as follows:

AUTHOR OF THE WHOLE DUTY OF MAN.

Published with the Letter of warmest approval from Dr. Henry Hammond.

"For want of (obeying the exhortation before Communion,) many have run into very great mischief, having let doubt fester so long, that it hath either plunged them into deep distress of conscience, or, what is worse, they have, to still that disquiet within them, betaken themselves to all sinful pleasures, and so, quite cast off all care of their souls.

But it will, perhaps, be said, that Confession cannot be made without discovering the nakedness and blemishes of the soul, and there is shame in that, and therefore men are unwilling to do it. But if, indeed, there were shame in it, yet, as long as it may be a means to cure both your trouble and your sin too, that shame ought to be despised, and it is sure it would, if we loved our souls as well as our bodies. For, in bodily diseases, be they never so foul or shameful, we account him a fool, who will rather miss the cure than discover them; and then it must here be so much greater folly, by how much the soul is more precious than the body."

The title of the Chapter for the third Sunday is, "Of the Sacrament of the Lord's Supper; of preparation before, as examination; of repentance, faith, obedience; of duties to be done at the receiving and afterwards, &c." The excellent author pursues the subject of Preparation for the Communion, in twenty sections, occupying five folio pages, enlarging on the topics of Contrition and the Confession of sins to God; and then, in the twenty-first section, adds: "I shall add but one thing more concerning the things which are to be done *before the Sacrament,* and that is an advice, that if any person, upon a serious view of himself, cannot satisfy his own soul of his sincerity, and so, doubts whether he may come to the Sacrament, he do not rest wholly on his own judgment of the case;" and then proceeds to recommend the person so doubting "to make known his case to some discreet and godly minister, and rather be guided by his [judgment."] "This," he remarks, "is the counsel the Church gives, in the exhortation before the Communion, when it is advised, That if any, by other means there forementioned, "*cannot quiet his own conscience, but requireth further counsel and comfort,* then, *let him go to some discreet and learned minister of God's Word, and open his grief, that he may receive, &c.* This is surely such advice as should not be neglected, neither at the time of coming to the Sacrament, nor any other, when we are under any fear or reasons of doubt concerning the state of our souls. And for want of this, many have run" &c., to the end of the first paragraph quoted in the tract.

Here again the reader is desired to note that this author speaks to a *particular* or *extraordinary* case, having previously laid down such rules for preparation as are supposed to be sufficient in ordinary cases; that the case spoken to is of one who, on a serious view of himself, cannot satisfy himself of his fitness for the Communion, but is in a state of doubt and perplexity; that the course pointed out for such an one, is, not to rest *wholly* on his own judgment, but *rather* to be guided by the judgment of God's minister; that this course is urged as a matter of *advice,* and not of obligation or precept; and that the end proposed is, not to obtain absolution, (of which not a word is said,) but the resolution of doubts and perplexities. How totally different, how diametrically opposite is all this to the notion of Confession to the priest, being the general rule, of its including an enumeration of all particular sins, and with a view to a judicial and infallible absolution.

The next paragraph is not properly a quotation from the author; it is a condensation of his remarks with such omissions as seemed good to the compiler of the tract, to the imminent danger of misleading the reader. E. g. a reader of the tract may take the impression that it is the shame induced by confession which is a means of cure; he could not take this impression from the original passage; for the author says, "but if, indeed, there were shame in it, yet as long as it may be a means to cure both your trouble and your sin, too, (as certainly godly and faithful counsel may tend much to both) that shame ought to be despised, &c." The words in parenthesis are omitted in the tract.

I come now to the quotation from Collier:

"Can we imagine that words so plain (whosoever sins, &c.) in the expression, and so solemn in the occasion, are void of weight and signification? Not to mention the right they imply of admitting into the Church, and excluding from it, not to mention that, they must amount to this meaning at lowest, that those who neglect this ordinance of God and refuse to apply to persons thus authorized, shall not have their sins forgiven though otherwise not unqualified."

And again holding with Erasmus, that "The making a discovery of our lives, opening our minds, and laying even our thoughts before a Priest, must be a mortifying exercise, and cannot be done without some conquest upon pride," (which he just before proves to be the main parent of sins.) "Now the shame of repeating this discipline makes a man more guarded in his practice, and is a preservative against a relapse. Besides, the Penitent by laying the state of his conscience before a Priest, is better acquainted with the degrees of his guilt, and the dangers of his miscarriage."

The latter passage occurs first in the author. The historian is speaking of the reception which was given to the office of communion in the first prayer book of Edward VI: some approved, others were disgusted; and among the points that gave offence to those who adhered to the old doctrine one was that confession was left indifferent. The author then proceeds to controvert a position of a rival historian (Burnet) that confession to the ministers of God is nowhere enjoined in Scripture; he argues with Dr. Hammond that it is enjoined by fair implification in the text of St. James, "Confess your faults one to another." "However," he adds, "it does not follow that it is always necessary; in some cases it may be only *counsel* and not reach to *precept.*" And then he adds that the advantage of auricular confession "seems no ill proved by Erasmus," and gives a synopsis of the arguments of Erasmus, as in the tract.

The last sentence shows that Collier adopts the views already developed; which makes the private confession to a priest a matter of *counsel,* not of *precept: advised* and *encouraged* in *particular* cases, but not made obligatory on all.

The other extract occurs in the following connexion: "As for the power of binding and losing, he (Burnet) says, it was thought by many to be only declarative. If by *declarative* he means that the priests have no force in their commission to absolve a penitent, and that the absolution pronounced by a layman is of the same significancy, if this is the meaning what construction can we make of our Savior's words to the Apostles; "As my Father," &c. "And can we imagine," &c, as in the tract. All this gives no countenance to the notion of there being a sacrament of absolution distinct from the sacrament of baptism and the supper of the Lord. And if the passage were not intended to insinuate the notion of a sacramental absolution, for sins committed after baptism, before and apart from the Holy Communion, it is difficult to tell for what purpose it is introduced in a tract on "Confession."

The last quotation is from Bishop Sparrow, and the reference to "Sermon on Confession, pp. 14, 15. The passage reads thus in the tract:

"Our Confession must be *integra et perfecta,* not by halves; all our sins must be confessed, *omnia venialia, omnia mortalia,* GOD alone blots out our sins; true! but there is another confessor that would not be neglected; he who would be sure of pardon, let him find a priest and make his humble confession to him, GOD having delegated Priests, His judges here on earth, and given them the power of absolution, so that they can forgive the sins of those who humbly confess to them. Heaven waits, and expects the priests' sentence here, 'and what the servant binds or looses, the Lord confirms in Heaven.'"

I have the sermon before me in Downe's edition of Sparrow's Rationale, London, 1722. On page 303 I find the words, "Our confession must be *integra et perfecta;*" in the next line, "I find * * * * * not * * * * * by halves," the asterisks indicating letters and words omitted; seven or eight lines after I find the words, "All our sins * * must be confessed; *omnia venalia, omnia mortalia;*" four pages after, on page 312 I find the words, "I, even I, saith God, am he who blotteth out all your iniquities;" the word "true!" I cannot find at all; page 312 I find the words, "but there is another confessor that should not be neglected; then a passage from Augustine, Qui *confiteri vult,* ult inveniat gratiam, quæret sacerdotum *scientesse* solvere et ligare; (the italics are mine) then the words, "he that would be sure of pardon, let him seek out a priest, and make his humble confession to him; then six lines which in the tract are condensed into three: and there is another paragraph on the next page the translation of a passage from Chrysostom (adopted by Bishop Sparrow) of which the remaining words in the pretended quotation of the tract are a part. In view of *such* a quotation I do not feel called upon to touch the question as to what Bishop Sparrow has or has not taught on the subject.

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* The words in brackets are Dr. Hammond's.

I agree with the writer of the pamphlet who seeks to array the voice of the Protestant Episcopal Church in the United States against that of the Anglican Church, that the tendency of this tract is to create the impression that the Church of England and her ablest divines, from the Reformation downwards, have favored the doctrine and practice of *auricular confession;* taking the expression not in the mere and harmless sense of the words, but as denoting that private confession to a priest is matter of divine precept, necessary to salvation, and to be regarded, not as the exception, but as the general and ordinary rule; that it is to be made in order to a sacramental absolution which is distinct from that conferred in Baptism and the Eucharist, and which moreover is judicial and not simply ministerial in its nature; and that it requires an exact enumeration of particular sins of all sorts, and the unreserved submission of the heart to the inspection and inquisition of the priest as the judge of the heart and infallibly guided in his judgment by the indwelling power of the Holy Ghost. It is these errors, and particularly that which arrogates for the priest the prerogative of the Omniscient and which supposes him to be enthroned on the tribune of judgment and empowered to try and search the heart, which have laid the foundation for the worst abuses of the Confession and perverted it from a holy ministry to the conscience into an instrument of torture and tyranny, and (as is sufficiently shown by the very bulls of the Roman See designed to restrain its impurities) into a fountain of pollution and infamy.

I agree, I say, with the writer of the pamphlet that the tendency of the tract is to create the impression, in minds predisposed to receive it, that the Church of England favors this sort of confession in one or other of its features. But I have yet to learn that such an impression can be fairly and truthfully made. Certainly the Church of England favors private confession to the ministers of God, nay encourages it, nay fervently exhorts to it, but it is only as an exception to a general rule; only in certain particular cases; and then not in order to a forensic judgment or to a sacramental absolution, by the priest but in order to the guiding and strengthening or comforting (from *con* and *fortis*) in the old English sense of the word, of the penitent by the ministry of God's Word; in order to the assuring of him that, as far as human judgment can go, he has reason to believe himself absolved by God, and to the confirmation of that assurance, if desired, by the *ministerial* declaration of absolution on the conditions of the new covenant.

I am not speaking of matters of discipline or ecclesiastical censures which, of course, involve the exercise of judicial absolution: I am speaking only of sins against God. Neither do I preclude the priest from forming a judgment on the state of the individual who consults him; but I understand his judgment to be like that of the person who consults him, human and fallible. In speaking of judicial absolution I mean the power which is supposed to belong to the priest, on "the tribunal of penance," of absolutely and unconditionally remitting or retaining sins. The apostles may have possessed this power; they may have been invested with it by our Lord's commission; "Receive ye the Holy Ghost; whose soever sins ye remit they are remitted; whose soever sins ye retain, they are retained;" this I neither affirm nor deny. But certainly the Church does not recognize this power in the priesthood living on earth; does not pretend to confer it. In conveying the priestly commission he uses the words of Christ with a most remarkable and significant limitation; "Receive ye the Holy Ghost *for the office and work of a priest in the Church of God;* whose sins soever ye remit, they are remitted, and whose sins soever ye retain they are retained:" and that there may be no doubt that they are to be remitted or retained, not judicially but only by the ministry of God's Word and sacraments, he adds: "and be thou a *faithful dispenser of the Word of God and his Sacraments.*" She regards her priests, as I suppose, not as empowered by the Holy Ghost absolutely and unconditionally to remit or retain sins against God, but as the divinely authorised and commissioned ministers of God's Word and Sacraments; whose office it is to assist the baptised christian in the examination of His conscience and to declare and pronounce in the name of Jesus Christ the terms on which He conveys pardon and eternal life. The form of Absolution in the English Office of Visitation of the sick (the only passage, I believe, which is correctly quoted in the tract) is no exception to this remark: the words "who hath left power to His Church to absolve all sinners who truly repent and believe," were inserted by the Reformers, and they show that the absolution is not the act of a judge invested with an unlimited commission to examine, and absolve or condemn in the name of Christ, and by the immediate power of the Holy Ghost, but the act of a minister of the New Covenant, who being divinely commissioned and set apart to this holy work, first exhibits the *Word of God* to the conscience of the sick man, assists him in the examination of his conscience by that word, and then applies to him, as to one who, in the best human judgment, is a true believer and a true penitent, the *conditional* pardon which Christ has authorized his ministers to declare and pronounce. In Baptism and the Lord's Supper which are the Sacraments and the only Sacraments of absolution, the power of the priest, is confessedly, simply ministerial; it is the Holy Ghost who regenerates in the one sacrament, and communicates the Body and Blood of Christ in the other; and who in both sacraments remits the sins of those whom He sees to be capable of receiving remission under the terms and condition of the covenant which has been procured by the sacrifice of Christ and sealed in His Blood. Nemo.

P S. On the first page, last column, and lines from *seventh* to *fourteenth* from the bottom, the reader is requested to correct by the substituting the following in place of what is there printed:

Should not be neglected"; then a passage from Augustine, Qui *confiteri vult*, ut invenit gratiam, quæret sacerdotem *scientem* solvere et ligare; (the italics are mine) then the words, "he that would be sure of pardon, let him seek out a priest, and make his humble confession to him"; then six lines which in the tract are condensed into three: and then in another paragraph on the next page, &c.

For the Churchman.

Mr. Editor.—Jesuitical morals, whether popish or protestant, require to be pretty narrowly watched. The Episcopal Recorder, and from it the Protestant Churchman, in the efforts to loosen the hold of the Prayer book upon Episcopalians, and feeling the necessity of making some concession in favor of canonical order, say, "It is made in the Protestant Episcopal Church, by canon law, the duty of all her ministers, before sermons and lectures, to use the book of Common Prayer, as the same is or may be established by the authority of the General Convention." And this is all they say about the canon; evidently having no objection to its being understood that, provided the book is used, other prayers may be added before sermons or lectures, and that the Prayer Book is not binding after sermons or lectures, or on occasions when there is no sermon or lecture. I believe the term exhortation is applied to a species of public instruction which it suits disorganizers to consider distinguished from sermons or lectures, and to which sectarians and sectarian Church people think laymen are competent.

Now what view would truthful and honest men give, in *their* reference to the above provision of "Canon law?" They would most assuredly give the law as it is. And thus it is:

"*Of the use of the Book of Common Prayer.*

"Every Minister shall, before all Sermons and Lectures, AND ON ALL OTHER OCCASIONS OF PUBLIC WORSHIP, use the Book of Common Prayer, as the same is or may be established by the authority of the General Convention of this Church. And in performing said service, NO OTHER PRAYERS SHALL BE USED THAN THOSE PRESCRIBED BY SAID BOOK."

In any other than a glaringly "nonnatural sense," this canon must mean that on every occasion of public worship when there is a sermon or lecture, the Prayer Book, that is, its appointed Morning or Evening Prayer, as the case may be, must be used *before* the lecture or sermon; that it must be used on all other occasions of public worship, when there is not to be a sermon or lecture; and that in performing said service, that is, the service of those occasions of public worship, "no other prayers shall be used than those provided by the said book."

N. T.

For the Churchman.

Presby'n Clergyman looking for the Church.

CHAPTER VII.

CONFIRMATION—LORD'S SUPPER—EXCOMMUNICATION.

(Continued.)

Let us now go back to our candidate for the communion. He has passed the ordeals of conversion, the confession to the elders, and the open profession in the congregation. Why he is not now baptized, to signify that he is born again, I cannot understand, except on the Pelagian hypothesis, that baptism may be lawfully administered in anticipation of a possible future event. But why the person should not be now baptized, who is loud in reiterating—I had almost said, in glorying—that his baptism in infancy "never did *him* any good"—a boast, and sometimes uttered in the form of challenge, which I have often heard—I leave for the elders and their minister to answer. And why the Anabaptist, who hesitates not to re-baptize an individual, though priest, prelate, or pope, may have baptized him in his infancy, on the assumption that he was baptized before he was born again or before he believed, does not *re-immerse* the grown up man, who, although he was immersed at twenty or at forty, now solemnly declares that the same mistake was perpetrated upon *him*, and that he too was immersed before he believed, and that his former immersion, so far from doing him any good, published to the world a lie, is entirely beyond my comprehension.

But, to follow our candidate to the communion. If ever in his life he felt like lying low under the droppings of that most precious blood here flowing from the cross, it is now; but prostration is forbidden him, and his knees are not allowed to come in contact with the dust. If ever he desired to draw nigh and cling to the horns of the altar, it is to-day; but he is required to sit aloof from the table of the show-bread that showeth forth the Lord's death until He come. And, instead of receiving the emblem's of his Saviour's own body and blood, from that good man's hand, who perhaps received him when a little one in the person and the name of Christ, or who has led him in after years to Christ; and, instead of hearing a paternal voice speaking in words of comfort, and uttering a pastor's blessing, he is compelled to take the hallowed elements from hands that yesterday he saw employed in the counting-room, or in the market-place, or in occupations which the dignity of my subject will not suffer me to name. If out of the abundance of the heart the mouth speaketh; if a clean heart will naturally robe itself in a clean dress; so a true Christianity, properly alive to the purity and dignity and majesty of that worship in which angels and archangels join with men, must instinctively loathe this slovenly appearance, and these familiar manners, and, if she have more beautiful garments, although she can never mistake them for the beating heart and living soul within, will surely put them on, to appear before her King.

In early life, I had, at the south, been used to see the sacramental table spread, and the guests seated decorously around it. Princeton, which should have been the last place on earth, was the very first, in which I saw the communicants receive the elements while seated in their pews. I shall never forget the violence done to my feelings, and not to mine only, but to those of several others by this spectacle; a chill crept over me, a chill that returned as often as the festival came back; and I felt, because it was true, although I knew it not, that the sacramental character of the solemnity was vanishing away. Those very churches at the south, which, in my youth, or fifteen years ago, celebrated the Lord's supper with much decency and reverence around a table spread with the fair linen cloth, have been unable, even in the matter of rue and mint and cummin, to resist the irruptions of the northmen, and have engrafted on their own old, venerable forms, the rude and freezing usages of New England Congregationalism. But so it is. Downward, and downward still, is the course of a system, that has once broken away from the unalterable past. Chilly, and more chilly still, becomes the atmosphere of a body, that has once left the warm orbit to which nature had assigned it.

I had noticed, when a boy, as the communicants in successive companies approached the table, that certain individuals waited their opportunity to secure the places immediately on the pastor's right and left, that they might receive the communion immediately at his hands; thus clearly betraying the natural working of a pious instinct. Later in life I reached the question: Why not indulge the generous desire, and kneel, and receive at the pastor's hand, and with the pastor's blessing, these seals of grace? Who would feel contented, that some tradesman should pour the water on his head, in baptism, while the minister should say the sacramental words? And who should feel satisfied, to receive "that bread and that cup," from a merchant's or a tradesman's hands? Does it require a high degree of Christian reverence, to feel instinctively, through every fibre of the soul, a deep repugnance to such familiarity? "Is it not the communion of the body of Christ? Is it not the communion of the blood of Christ?" We feel that the minister is the only proper individual, to impart the water in baptism; is he not the only proper and lawful person, to impart "that bread and that cup," wherein, it will be to our everlasting condemnation, if we "discern not the Lord's body." And why not also kneel, thought I, in the one sacrament, as well as in the other? Adult candidates for Presbyterian baptism generally kneel. Candidates for Presbyterian ordination invariably kneel. Why not approach as near His sacred feet as I can, and kneel as lowly as I wish, in receiving "the true bread from heaven," while this sacrifice of Melchizedec, the bread and the wine, show the Lord's death upon the table, and plead for my soul with a fervour and a purity, which my own prayers are incapable of approximating? If it be objected, that kneeling may beget too much reverence for the symbols, we only answer, for the present, that sitting may beget the more dangerous too little. For more than a thousand years, there were but two upon earth, that sat at the communion; one of these was the Arian, "who, denying the divinity of the Saviour, thought it not robbery to be equal with him at His table;" the other was, and yet is, the Pope of Rome, who, claiming the same equality in another and higher, although, it is fair to remember, not in the highest sense, receives the communion on certain occasions, in the posture of the Presbyterians. Treat the symbols with irreverence, and irreverence toward Him, whom they represent, will inevitably follow. Already, in this respect, are the Presbyterians where the Arians were once, and the Unitarians are now.

Again. As the Episcopal arrangements bring every child of the congregation, just at the moment when the world breaks enticingly upon his eye, and whispers her meretricious flattery into his ear, and makes her resolute descent upon his heart, into personal intimacy with his pastor, in the preparatory steps to confirmation, so does the Episcopal mode of celebrating the Holy Eucharist, bring each communicant, many times a year, under the immediate eye of his pastor, who thus possesses the invaluable opportunity of noticing the absent, of kindling anew his interest in each communicant present, and of cherishing a personal acquaintance with them all Under such a discipline, a fact like the one already stated would have been utterly impossible, that one hundred and forty communicants, or nearly one-third of the whole number in a parish, should have been lost sight of, from the recollections of the elders of the whole body of parishioners. But so it ever is; under the workings of a true system, every thing falls naturally into its place, and harmony and beauty and propriety are in all its parts; the machine regulates itself; the jar is not felt; anarchy is impossible. And, when the little things of a church, as we may perhaps consider them, seem like the joints and bands of the body, to be fitly framed together and to fill the very place that without them would be unseemly blanks, and to perform their minute offices in mutual and self-adjusting harmony, it would appear, that, as in Ezekiel's vision, "the spirit of a living creature was among the whole."

And when the painful necessity for discipline arises, although it be for sins that should not be named, Congregational Presbyterianism invests the whole body of communicants—male and female—young men and maidens—the wise and the unwise—the silent and the gossipping—with the equal right of investigating and pronouncing; while a numerous eldership, according to the theory of Presbyterians proper, neutralizes but a portion of this evil. How much more likely to be salutary are the private "admonitions" and "repellings" of Episcopacy. And under the Episcopal regimen, if an appeal be taken, it is conducted with the same delicacy and consideration, and with greater probabilities of rectifying many, up to the bishop; whereas, among Presbyterians, it must be dragged into open Presbyteries, and thence to synods, and thence again to General Assemblies, whence hundreds of ministers have lost hundreds of days, in adjusting some petty wrong, or in adjusting a neighborhood-quarrel in some remote and miserable village. And any attempt, such as an eminent divine among them has suggested, to arrest these appeals at the lower courts, is but an interference with the liberties of the people, and a departure from the Presbyterian theory. We shall not in this place notice that feature of Presbyterianism, which all jurists have established as the definition and essence of tyranny, and which places the sword, the sceptre, and the purse, in the same hands; and combines the legislative, the judicial, and the executive, functions, in the same body; so that the General Assembly, for example, is, at the same moment, legislature, jury, judge, executive, and executioner.

The Confession of Faith declares, that "to the officers of the Church the keys of the kingdom of heaven are committed, by virtue whereof they have power respectively to retain and remit sins, to shut that kingdom against the impenitent sinners, by the ministry of the gospel, and by absolution from censures, as occasion shall require." Rome itself has scarcely a more terrific form of anathema than that which Knox, the reformer, devised, nor a more soothing absolution than the two which the curious in such matters may see in the Liturgy which he prepared for the adoption of the Presbyterians in Scotland, but which ultimately fell of course, into disuse But, now, the individual, thus assailed by a church censure, may laugh at the elders for their pains, and "join" some other of the sects which lie so numerously about his door. What is to prevent him? They are all "churches"—standing on the same basis of private judgment—equally pure—equally spiritual—equally free. Every day this evasion is actually practiced. I once knew a man, who, having lost a sum of money, was induced to consult one of those gifted individuals, that, not two centuries ago, would have graced the stake or the gallows upon the shores of Massachusetts Bay. The good lady gave him information certainly very remarkable, and ventured some predictions, afterward most singularly verified. With this, however, my story has nothing to do. But out of the occurrence, an offence grew up, which made it necessary for the Presbyterian clergyman to excommunicate some two or three persons. The very day and hour of their excommunication, they were immersed by a Baptist preacher, and received triumphantly to the communion. A few years afterward, the same individuals were excommunicated by their new brethren, and became, and are now, members of the Campbellite sect, "in good and regular standing." Thus are the keys so held among the sects, that, as one door of the kingdom is shut, another may be immediately opened.

This result of sectarian discipline is not varied, by enlarging the sphere of its operation. For, within a few years, we have seen whole synods, embracing sixty thousand communicants, "exscinded" from the Presbyterian church, and forthwith investing themselves anew with all the prerogatives of a church of God. An ejected Presbytery, a Presbytery still—an exscinded Synod, a Synod still—an excommunicated Church, a Church still—standing on the conceded basis of private judgment—*tota teres atque rotunda*—equally pure—equally scriptural—equally competent to hold the keys—and with plenary right and plenary power, to originate a ministry and celebrate sacraments, as valid as if the twelve apostles had risen from their graves, and had laid on them their consecrating hands.

One of Three Hundred.

To the Editor of the Churchman—

Dear Sir:—Did your correspondents upon the Mission question confine themselves to the question at issue, I should feel myself at liberty to follow and reply to the remarks they have made; but they are in the main irrelavent, to the plain object of my first communication. In that I mentioned certain facts. "No Controversialist" knows as well as I do, that nothing more than the truth was told. With all due deference to others, I suggested a remedy, (not to the Committee particularly of which "N. C." may be a member) but to all Churchmen. Had I not a right to express my own individual opinion, upon either or both of these topics if I saw fit? Did I in so doing violate any law of the Church, or any dictate of propriety? Why then do they wish you, Mr. Editor, to exclude from your columns such communications. Are they afraid to have the present Missionary system exposed to the public view? Does not their extreme sensibility argue something wrong? Let others beside myself judge.

But farther, if I understand aright "N. C." his views upon the subject at issue do not differ materially from mine. Why then does he complain? Why does he impeach my motives? Will not the *crime* of making *public* my opinions admit of *pardon*? From what part of my letter does he extract the "challenge," when I have expressly disclaimed any such intention. Unwilling to confine his attention to *the* topic, his discursive pen wanders first to one side and then to the other, and lands finally, by some caprice of fortune, in the "Territories."

But as my former suggestions seem, in the eyes of my opponents, somewhat limited in their extent, I will add another, by way of an appendix, and offer it, not to the irritability of any particular correspondent, but to the general consideration of Churchmen. It is this. If one clergyman can attend to the duties of his parish, and properly meet the obligations of an agent, in the department of Domestic or Foreign Missions, can not all its offices be held in like manner, to the greater satisfaction of Churchmen, and a great increase of its funds. But in conclusion allow me to say, that while I pay all due deference to the decisions of the Church, whatever they may be, still I do not grant that it enjoins upon us perpetual silence in regard to its measures and acts. Interchange of opinion, and full and free discussion are wisely allowed, and far be the day when this Papal Interdict shall be placed upon the lips and consciences of Churchmen. I shall close with the solitary remark, that I am willing to be corrected when in error, but cannot consent to abandon the truth, because I may be opposed with the invidious charge of making an "assault"—"criminal ignorance"—want of a "Missionary spirit," and "Churchmanship." I believe that no good cause has any need of the "argumentum ad invidiam," and when a disputant has at last resorted to this, we may fairly infer, that his cause will hardly admit of a rational defence.

Rector.

For the Churchman.

The Ordinances of Christ Non-Essential.

Mr. Editor.—Were it the design of the so called Sermon entitled "Christian Toleration," to assure Churchmen that their views of Christian doctrine are regarded with the kindest feelings in which it is possible for an evangelical spirit to look upon error, then as a churchman I would by no means be indifferent to such favorable notice.

But what am I to think when I see the teachings of the Saviour Himself treated with no more respect? as in the following paragraph:

"To the divine ordinances of Christ we are devoted though all passing changes * * * But if even these are are urged as if they were essentials—or when the observance of them is regarded as effectual—and virtually necessary to salvation, then," &c. (That is he will give place by subjection to no such doctrine, no not for an hour.) Christian Toleration, p. 31.

The same pamphlet reasons (pp. 5, 6) that if St. Paul regarded circumcision as a non-essential after the abrogation by the coming of Christ—therefore, that which succeeded it in the Christian dispensation, viz: baptism, is non-essential. Such is the argument, or it is without meaning. And it would screen under the writing of Saint Paul a thing so monstrously illogical as that because circumcision became a non-essential after Christ came; *therefore*, it was *always* a non-essential; or, *therefore*, the positive institutions of the Gospel are non-essentials.

Can you tell me, Mr. Editor, how far apart are Baptist W. Noel—having renounced the ministry—and the writer of the above, pamphlet, h being in it?

N. W. H.

Westport, April 13, 1849.

THE CHURCHMAN.

New-York, Saturday, April 12, 1849.

"ROMANIZING."

Since a second letter from Rev. Mr. Howland has appeared in the Calendar, we transfer it to our columns for the information of our readers, and for future reference:

"Our brother of "the Church of the Apostles" has favored us with another communication to which we freely give a place.

Mr. Editor:—

"While I thank you for your kindness to me personally, I must be permitted to say that you might have spared some remarks you made had you taken time to consider that I had expressed no theological opinion on any of the doctrines in question; that I had simply objected to your public denunciations and careless striking right and left; and endeavored to prove that to be consistent with *your own views* and the history of the Church, you were bound to extend that toleration to extreme opinions which our wisest and most considerate clergy have. This position any high Churchman might have taken, and many do take. My own opinions I saw no necessity for offering. But since you seem determined to make men out Romanists will ye, nill ye, perhaps it may be as well to say that that I neither invoke the saints nor hold Transubtantiation, nor receive the decrees of Trent, nor despise the Prayer-Book &c., &c. I am afraid Sir that you are too eager to make out a case otherwise you could scarcely have construed my pointing out the inconsistency of appealing to Augustine, while condemning the invocation of Saints, and the allusion to a desire to have the 28th article repealed, into an admission that certain of the New York clergy held the Invocation of Saints and Transubstantiation. These are palpable non-sequiturs. How could you have made the last mistake *when I stated the reason* for such a desire viz: that the article was under the anathema of East as well as West?

"You may be assured Sir, however, that whatever opinions are held by any one here, will not be shrunk from—they will be openly avowed before the proper tribunals, but to those pray leave them. Let there be no newspaper denunciations, wounding the innocent as well as the guilty; no disturbance of the quiet of the Church; and no caricatures and unfair charges, and contemptuous sneers. You speak of my sneers at your want of learning; God forbid that I who know so little should sneer at the same deficiency in others. But surely you have not forgotten the tone of language of your first article—all about the "clique" "those creatures"—"turn up their noses"—"lounging in book-stores:"—"picking scraps from translations of the fathers." And you cannot complain that I should have made it evident that you are not the person to use such contemptuous language; especially when you remember that these expressions were thrown out under such circumstances as that though innocent, I had to bear the reproach of them.

"My argument I see is untouched, except so far as in my own case you refer to the Ordinal. But, Sir, the promise of conformity to the "Doctrine of Christ, as this Church hath received the same," was not intended to refer to points of *opinion* such as Transubstantiation, &c. When the Ordinal was first appointed under Edward, candidates of both theologies were ordained by it. So Strype says.—Transubstantiation was at the time, and for years after, openly avowed and discussed in public disputations. And so far as the point was decided, Transubstantiation had the advantage, for an existing decision of Convocation, only two years old, was in its favor; and in 1551 (two years after the setting forth of the Ordinal) Gardiner in maintaining Transubstantiation appealed to the decision of the English Church in open council, as "never hitherto by any public council or anything set forth by authority impaired." "Nor, says Palmer could any effectual answer be made to this." It is evident from this that the "*doctrine*" of the Church, i. e. the points necessary to be believed, its undisputed faith, e. g. the doctrine of the Prayer Book, was distinguished from points of *opinion*, and also that a mere decision of Convocation in favor of any *opinion* or the establishing it into an "Article of Religion," such as took place in the case of Transubstantiation during the reign of Henry the 8th, had not the effect of changing the opinion into a doctrine, e. g., Transubstantation was not a doctrine of the Church of England in 1549, the date of the Ordinal—though an Article of that Church, and an unrepealed decision, existed in its favor.

"You will find a confirmation of this view in the fact that the Articles are expressly termed—"Articles for the avoiding of diversity of *opinions*, &c." and hence when it was contemplated to bind them on the clergy, the promise of conformity to the *doctrine* of the Church contained in the Ordinal was not deemed to reach the Articles, but an express subscription *to these* was reached. And of course, Sir, you are well aware Laud and Bramhall, and Bull and Stillingfleet and Burnet and Palmer, all take the ground that the Articles are Articles of Peace, which the laity are not bound to believe while the clergy are, *because they subscribe them*. Now subscription to the Articles has been *done away* in our Church.—Our promise is of conformity only to the *doctrines* of the Church, the same promise as that of the Ordinal, the purport of which I have already shown. We are therefore, left in the position of the English laity, and in exact consistency to the position here taken, the Convention of 1785 required in terms a subscription to the "doctrines as contained in the *Book of Common Prayer, and Administration of Sacraments*," and made no reference to the Article, as the doctrines of the Church; though they did put out at the same time a Book of Articles. The Book of Articles are, as is well known, distinct from B. of C. P. Afterwards when these Articles were withdrawn—the promise was shortened to "conformity to the doctrines of the Church," the *only formulary of the Church being* the Book of C. P. And in 1801, after the Articles were established, a canon proposing subscription to them was negatived in General Convention. This leaves our Clergy precisely in the condition in which the English Clergy were between 1562 and 1571, during which period the Articles had the sanction of Convocation. But subscription was not required to them, the only promise of conformity being that of the Ordinal, viz: to the *doctrine* of the Church; during which period *even Mr. Goode* admits that "so far as the 39 articles were concerned, persons attached to Romish doctrines might remain in the ministry of the Church because they were not called upon to declare their assent to them." I am doing of course great injustice in the argument, in sketching it out in this way. I do not know whether it is new to you, but I think it has a sufficient *prima facie* force to screen those to whom you refer from the charge of dishonesty, &c. Very truly, yours,

R. S. Howland.

Whatever may be thought of our excellent brother's judgment in writing this letter, we consider that the disclosure he makes is very seasonable at the present juncture. These attempts to invalidate the authority of the articles as exponents of the doctrines of the Church, and as tests against corruptions and errors, show that they are felt to be directly adverse to the corrupt teachings of Rome, and plainly and undeniably so. The more reason, then, exists, that sound Churchmen should frown on the bold assertion that they are of *no* authority, and may safely be treated as so much waste paper. Our limits, to-day, prevent us from going into any detailed examination of this matter; but we shall cite, as appropriate to its better understanding, the words of the pastoral letter of the House of Bishops in 1808, being the first that was published.

"Even when the succession had been obtained, there was far from being a certainty of combining our Church throughout the Union. An important step for the accomplishing of this was, the uniting in a common liturgy. And, although there was reason to believe that the liturgy of the Church of England was substantially acceptable to us all, yet there were some parts of it utterly inconsistent with the new relations in which we stood; while, in regard to the rest, there was room for considerable difference of opinion on points confessedly within the sphere of human prudence. The case was full of difficulties, which were at last removed by that consent in all things necessary, and that temper of concession in matters subjected to discretion, which led to the establishment of the Book of Common Prayer, now the standard of the public worship of our Church.

"There remained a work, in itself more fruitful than any hitherto noticed, of discord and dissent. *Our Church had not made a profession of Christian doctrine, with a reference to the points on which it has been contradicted, by what we conceive to be dangerous error.* It is true that the articles of the Church of England, except the parts of them abrogated by the Revolution, might still be considered as binding on Churches which had been founded on a profession of them. *There was, however, wanting an explicit declaration to silence all doubt, in regard to their binding operation. And this, although a matter encumbered with much embarrassments, was at last happily effected.*" (p. 353, Bioren, Phil. 1817.)

Such is the testimony of the then bishops of the Church, who had taken an active share in the establishment of the articles in their present form, and knew perfectly well the reasons of adopting them. Let our readers but mark the passages we have italicised above, and we cannot but come to the conclusion that a view like that mentioned in Mr. Howland's letter is but a miserable subterfuge.

In reference to the Seminary, we deem it unnecessary to say any thing further at the present, except that we are informed that a request has been sent, addressed to the Bishop of Connecticut, by upwards of forty of the students, requesting an investigation of the charges and innuendoes in the Calendar. We have also been favored with the following communication, which we cheerfully insert as requested. Any comment is not needed, as it speaks with abundant force and clearness:

GENERAL THEOLOGICAL SEMINARY.

To the Editor of the Churchman,

Dear Sir:—Wishing to preclude all misapprehension of whatever course the students of the General Theological Seminary may, as a body or in part, choose to take in the matter of the Calendar's attack upon them, we would respectfully call the attention of those of your readers who feel an interest in the issue, to the fact that as yet the Editor of that paper has made no retraction whatever of the charge which he at the first brought against them. We call attention to this fact because we know that some have been disposed to consider as a withdrawal of the charge, his evident desire to retreat from the dishonorable position which he has assumed as an annonymous accuser of those against whom he has shown himself wholly unable to substantiate his accusation. That he has striven to do away the censures justly bestowed upon him from various quarters for having—to say the least of it—carelessly cast an odious suspicion upon the whole body of students at the Seminary, must be plain to those who have observed his recent efforts to cover his position by the pointless declaration, that his first article upon the subject, "instead of being an attack upon the *Romanizers of New York*, in which his mention of the Seminary was *quite a secondary and incidental matter*." What is it to us, Mr. Editor, whether the Seminary was mentioned only "secondarily and incidentally," or otherwise? Who of us has disputed this point with the Calendar? We were not, and are not so much concerned as to *the peculiar mode* in which the Seminary was mentioned; But we were, and are still deeply concerned as to *what* was mentioned of it. A town may be fired, and much valuable property may be "secondarily and incidentally" destroyed in the general conflagration; a country may be invaded, and many of its inhabitants may be "secondarily and incidentally" murdered; but pray what satisfaction could it afford to the sufferers to be told that they were not designed to be the primary objects of visitation, but that ther sufferings were "quite secondary and incidental"?

Let the gentlemanly Editor of the Calendar, then, indulge to his heart's content his comfortable reflections upon the wonderful contrast between the exceeding advancement in years of a Seminary graduate of 1841, and the youth of those who for two, three and eight years have been of age and ready, as occasion required, to speak for themselves; let him indulge to satiety in the patronizing tone warranted by the great discrepancy between his own accuteness, and the "simplicity" of "those young gentlemen" who "jump at the conclusion, that because a press is not stopped, and the ordinary issue of a paper" (published in Hartford, Conn.) "delayed, in order to admit a communication from themselves" (which was sent from New York on Saturday afternoon for publication on the following Saturday,) "it is therefore intended to exclude it, or to treat *them* with injustice and neglect"; let him, if he please, continue to indulge in vulgar sneers at those who from the period of their birth have been used to the courtesies of gentlemen, and who, from the brief but agreeable intercourse which they enjoyed with the acting Editor of the Calendar in his visits to the Seminary, would fain have hoped of him a course of conduct more accordant with "manliness and honor," and less indicative of "a lack of principle and Christian Morality"; let him indulge these peculiarities of his temper to the utmost: but let him not for a moment entertain the fallacious hope that "these young gentlemen" *have seen so little of the world as not yet* to have learned the folly of being either coaxed or driven from a straightforward course by the half-way measures of an opponent. No, the Editor of the Calendar has done a mischief which can be undone, if at all, only by either "a manly" and thorough "retractation" of his injurious charge, or a full and authoritative investigation of the state of the Seminary; and unless one or the other of these remedies is granted us, or the Editor will prove his charge against us, he must in the eyes of every upright and impartial judge stand before the Church and the world as one who "privily slandereth his neighbor," and of whom it may justly be said, "you can never be safe in his company, not to say his friendship. He will receive your unsuspecting courtesy and confidence; he will at any moment reward it with the basest hypocrisy and ingratitude."

That the Editor of the Calendar has studiously avoided the "manly retractation" which we demand, notwithstanding his badly managed retreat, is too evident from the contrast between what such a retractation should be, and the contradictions and evasive misstatements presented below: these inconsistencies speak for themselves.

From the Calendar of March 24th.

"By *Romanizing* * * we mean a *contempt for the Prayer Book*, and a manifest going after other things, many of which are contrary thereto. By *Romanizing*, we mean disaffection to the Nicene Faith, and the adoption of the Tridentine Creed, as necessary to its completion; or what is the same thing, disloyalty to the Angelican Church, and its standard theology, and a practical reception of popish standard of discipline and doctrine. Thus, *Romanizing* is a definite idea with us. It means—leaving the straight line of Catholicity, in which Ridley, and Andrews, and Laud, and Sancroft and Seabury have gone to God, following Ignatius, and Clement, and Cyprian, and Augustine; And striking into the *via devia* by which Newman and his troop have made themselves as Korah and his company, following Peter Lombard, and the Aristotelians, who changed theology into a system of philosophy and cast it over, at the Council of Trent.—*This is what we mean by Romanizing*, and *this* is what we now feel it our duty to point out, as infecting the neighborhood of our General Theological Seminary, *and rendering the labors of its able professors almost ineffectual*, by the ensuing influence which it exerts *through young men, upon young men engaged in the study of divinity.*"

From the Calendar of March 31st.

No one who has read the able "Matriculation Sermons" of the Professors, at Chelsea, during the several years last past, can doubt that they have labored *to keep* Romanizing tendencies *out of* the Seminary. Yet perversions have occurred. * * *

This is a very different thing from charging any considerable portion of the students with Romanism.—Things have not yet come to that pass."

From the Calendar of April 7th.

"If they" (Messrs. Markoe, Parkman & Cox) "will refer to the article to which they allude, they will see that *instead of* being an attack upon the Seminary, it was an attack upon the *Romanizers of N. York*, in which our *mention* of the Seminary was *quite a secondary and incidental matter* * * the students are perhaps, by no means the best judges of the dangers to which they *are exposed* by daily familiarity wiih unrebuked and unabashed Romanisers."

From the Calendar of April 14th.

"As to the matter of the Seminary, we have already distinctly stated * * that the *mention* of it was *only incidental and secondary.*"

From the Calender of April 7th.

"It is probably simplicity in these young gentlemen to take to *themselves* the *whole* of an article in which their stake was about as small as a friendly sympathy could make it."

From the note of Messrs. Markoe, Parkman, & Cox, contained in the Churchman of March 31st.

"We * * do hereby * * solemnly declare our conviction that *the charge* which he has bro't against *them*" (the students generally) *of being subject to the influence 'of a Romanizing clique, infecting the neighborhood of our General Theological Seminary, and rendering the labors of its able Professors almost ineffectual,' is*" &c.

The Editor this week concludes his article on the subject with the following paragraph:

"We shall only add here that unless Prof. Haight's Matriculation Address were a most useless piece of warning, it is very evident that there were at least follies to guard against if nothing more. While at the same time, the publication of the address *with the unanimous approbation of the students, (provided it received such approbation,)* is a gratifying evidence of the state of their opinions."

Will the Editor permit us to ask what connection he traces between the "follies" which Professor Haight was endeavoring "to guard against," and the portentous features of that Romanism which in the Calendar of March 24th, he declares to be actually "rendering the labors of our able Professors almost ineffectual"?

As to the italicised portion of the the above quoted paragraph, concerning the publication of the address by the students, we regret that we are obliged to withold from the Editor the "gratifying evidence of the state of their opinions," to which he alludes. That address, as no doubt the Editor has already been informed, was not published with the unanimous approbation of the students: on the contrary, a minority of nearly one half their number, among whom was the whole senior class, with the exception of five members, were opposed to the publication of it; and this, not from any lack of appreciation of the merits of the address, but through the confident belief, supported by past experience, that the discourse which had been designed for the benefit of the students, would, if published, be perverted to their injury by the careless and by those who were hostile to the Seminary; and facts have since proved that the minority were right: Let the Editor of the Calendar make the most of his italics!

And now, Mr. Editor, as we hope to have no occasion for further remark upon this unpleasant business, until summoned before the proper tribunal—when we trust to speak more directly to the purpose; we would in conclusion humbly beg all whom it may concern, that if charges must be brought against us before the public, they may be urged with becoming chasteness of language, and not through the medium of inappropriate coarseness or vulgarisms. Let the Editor of the Calendar remember that in his imputation of an attempt to "browbeat" him, and in his use of such contemptuous expressions as "juveniles," "inexperienced and ignorant youth," "raw recruits," and in his ridicule of what he is pleased to call the "profound opinions, and astonishing attainments to be seen paraded in the pages of 'the Ecclesiologist'"; let him remember when indulging in this ungracious language that, while it adds no strength to his cause, he is applying it neither to servants nor to schoolboys; nor indeed, though he were so applying it, could the language be approved by the judgment of a gentleman. Let him remember that he is speaking of Candidates for the Holy Ministry; of those who, in entering the Seminary, came to the institution appointed for them by the Church as the place of preparation for their sacred calling; not to be wantonly insulted with coarse epithets and with vague and unfounded charges by ananymous and irresponsible accusers; but as under the guidance and protection of the Church. Let him remember that he is speaking of gentlemen whose position in the Church entitles them to at least the common courtesies of life, and who humbly seek to serve their God in that station to which they think, He has been pleased to call them.

We remain, very truly yours,

William Markoe,
Chas. M. Parkman,
Samuel Cox, Jr.

General Theological Seminary, April, 16th, 1849.

Dr. Hodges.—We have been favored by a correspondent with the annexed extract from the "Christian Alliance and Family Visitor." The letter is given under the head of "English Correspondence," and is dated at Clifton near Bristol. It must be gratifying to our estimable friend to find that notwithstanding his long absence from his native land, he is still kindly and affectionately remembered by the inhabitants of Bristol; and it is also gratifying to his friends here to find that they thus bear testimony to the worth and excellence of their former townsman. In speaking of Bristol Cathedral, the writer in the "Alliance" says:

"The cloisters have some fine old rooms which recal the days of the Tudors. Here we saw the apartments formerly occupied by the learned and accomplished Dr. Hodges, now organist of Trinity Church, New York This gentleman is a native of Bristol, and is, we find, held in affectionate and respectful remembrance by the best people of

Bristol. I rarely have ever heard warmer encomiums pronounced by finer spirits, than we have listened to in reference to the Doctor."

(Communicated.)

THE FREE CHURCH OF THE NATIVITY.—A parish, the present bounds of which contain several square miles having a population of at least 45,000 souls that are otherwise wholly destitute of the privileges of the Protestant Episcopal Church, and who are almost all either in indigence, or are mechanics and laborers, dependent upon their daily earnings.

A parish that had a very small and inconvenient Church, built upon a single lot of land, that was so inadequate to the wants of the District, that it was sold some years ago, and the proceeds judiciously invested in the purchase of the present site upon Avenue C., in the hope that *Churchmen* would help to erect a suitable Church upon it.

A parish with a devoted, laborious, self-denying minister, who is literally laboring unto death in the cure of the souls of the poor people about him, preaching to them the gospel, visiting them in sickness and affliction, teaching their children and doing every good work among them, that time and the trivial means at his disposal allow of.

A parish that has a school (as all parishes should have,) under the Rector's charge, in which the children are daily taught, in a small, unfinished building intended for the rectory, the first floor of which is now devoted to this use and to the holding of the services of the Church, whilst the minister and his family are crowded into the upper part, and thus deprived of the ordinary comforts of a home.

A parish that has been encouraged to commence a building of moderate cost, plain and unpretending in plan, but Church-like in form, and substantial in construction, happily adapted to accommodate the parish schools daily, and a tolerably large congregation during divine service.

A parish that has in vain appealed for help to the rich and prosperous for a long time, for help to finish their building, but has been refused in almost every instance, either because the luxury and self-indulgence of the times leaves nothing for Lazarus at the Gate, or because the poor minister could not vote to please them.

A parish that has a building with walls, but without a roof, for which it is so indebted, that even that small beginning of a Church is justly liable to be seized, every day, to pay the clamorous and suffering mechanics.

Now, will just and right-minded Churchmen suffer this disgrace any longer? Let them, one and all, come forward and rescue this parish! Where are the people that were so earnest and active in behalf of Free Churches? They are relieved from supporting the Protestant Episcopalian City Mission Society. Can they not transfer their bounty to a similar object? Or must the poor suffer because the pastor will not and cannot bow to the commands of the self-opinionated and the powerful? In the name of Justice, then, why not make some provision themselves for the spiritual wants of this multitude, and give them pastors that are unobjectionable? But why leave them altogether destitute? The appeal is now to them of moderate and small means to give—all something—be it but a mite—send it to a minister for this poor parish, or deposit it in the plate at Church when the opportunity shall be given? But let it not be said, that New York Churchmen cannot succeed in building a Church for the poor and destitute *because the minister is a High Churchman.*

There will be collections in Trinity Church, and in St. Paul's and St. John's Chapels, next Sunday morning, for the relief of this parish, and the example set by the oldest of our Churches will no doubt be immediately followed by the other Churches in this city and in Brooklyn, that sympathize with their poor brethren of the Nativity.

N. Y. ECCLESIOLOGICAL SOCIETY.

A meeting of the Society was holden in the School Room of St. Paul's Chapel, on Easter Monday evening. The Rev. Dr. Forbes, President, took the chair.

The Minutes of the last Meeting were read by the Recording Secretary, and approved.

Mr. S. Cox, Jr., one of the Secretaries, then read the Report of the Committee, the most interesting features of which were the elections of new members made during the last three months; the information that the Committee had made arrangements for the manufacture of Altar Linen, of which a very chaste and beautiful specimen lay on the table for the inspection of the members; and finally the list of the publications of the Oxford Architectural Society, which had been by it presented to the youthful sister Society in New York. These beautiful works were examined with great interest by the gentlemen present.

The Rev. Mr. Mahan then read the regular paper, on the subject of "Sepulchral Monuments." The desire to be remembered after death was, he said, the origin of all Sepulchral Monuments, and men naturally desire to be remembered for what they have been, or for what they may have done, while on earth. But it was peculiar to Christianity, that Christians should long to be remembered, not for what they *have been*, but for what they *are*; not as things of the *past* merely, but as *still living*. Departed spirits still retained the memory of those they had left behind; and if the rich man in torment thought of his five brethren yet on earth, much more may we believe that the thoughts of the blessed in Abraham's bosom frequently recur to their brethren of the household of faith who are yet in the flesh. They would thence naturally desire to be remembered by them, and that too by the bond which still unites the living with the dead. Epitaphs should not be wholly panegyrical, which is a heathen style, and strikingly in contrast with that adopted by the Early Christians, as still exemplified by the inscriptions remaining in the Catacombs at Rome. We moderns, he said, rather affected the pagan style of epitaph, regarding our departed friends as *dead*, while those early Christians looked upon them as *living*. Their epitaphs and monuments were, therefore, as it were the sacramental symbols of the great doctrine of the Communion of Saints. He then quoted that famous Epitaph of Jonson's:

> "Sydney's sister, Pembroke's mother,
> Death, ere thou hast slain another
> Wise and good and great as she,
> Time shall throw his dart at thee."

This, he said, was an excellent specimen of the panegyrical kind. But it was the embalming of only the mortal body; for of the immortal, still living part, there is not a single syllable expressed. How beautiful in comparison were the epitaphs of the saints of old!

"Victorina dormit in pace et in Christo," and "Dormitio Elpidis," and "Dormit," and "Dormit in pace," were specimens of Christian Epitaphs, differing totally in tone and feeling from the other: they savored of reality, not of sham; of Christian hope, not of heathen sentimentality. The heathen style showed only the triumph of Death, not the victory over death. It was the offspring of individual vanity, and as such it was characterized by the littleness of the passion it was intended to gratify. Christian epitaphs breathed a spirit of serene quietness. Lazarus sleeps; and the disciples believe that if he sleep he shall do well. No attempt is made to disguise the reality of death, but all sadness is taken away by fixing the mind constantly on Immortality. The emblems and symbols of death adopted generally by us in the 19th century were mostly lugubrious, harping eternally on one string, and that one mouldy and unstrung by the damps of the tomb.

Niobe in tears, willows, broken shafts, inverted torches, urns, buds untimely snapped from the stalk, hour-glasses, scythes, cross-bones and sculls,—these are the favorites. But among the early Christians were found the Dove, the Olive Branch, the Ship in full sail just arriving at the port, or the Anchor of Faith, or Jonah reclining under the grateful shadow of his booth. The mind is elevated by the contemplation of emblems like these. It is satisfied amid this serene and softened atmosphere, which renders the gloom of the catacombs more attractive and more cheering than all the sunshine and glare of our Landscape Cemetries. The most simple and common symbols were the Cross, the Sacred monogram, &c., but the Cross was always entitled to rank first. Many, he knew, would object altogether to the expression of truth by symbols. But if symbols were to be admitted at all, he would say "*aut crux, aut nihil.*" It was strange that though Golgotha was the place where the Cross was first set up, our Golgothas were almost the only places where the cross could not be found. In the middle ages, when monuments began to be made more sumptuous with enriched canopies and brilliant coloring, still the epitaph was but a simple "Jesu mercie" even for the proudest prelates. The figure of the mailed warrior, reclining with his face upward and his hands clasped as if in prayer, led the thoughts immediately to that better country where all pride of birth and rank vanishes. The monuments of wealthier persons soon began to take the shape of founding hospitals or churches, or building church porches, or erecting pictured windows in the church, and in all these various ways men were worthily remembered as Christians should be. Some might say of the Alabaster boxes of ointment: "Why is this waste?" But those whose love is not perfected by arithmetic will delight to do these things, and in that city whose streets are gold, and whose walls and gates are precious stones, they will find their reward. It was not possible, he said, to lay down precise rules for that which must be regulated by taste, sentiment, feeling, and Christian faith. The Pyramids of Egypt, the gigantic barrows found in various countries, were the attempts of the first successors of the Antediluvians to obtain a *physical* immortality. They were built when men still remembered that one generation might last for a thousand years; and they were, in truth, huge fortifications against the ravages of the Destroyer. The Greeks and Romans attempted little but to disguise the seriousness and the horrors of death, and cover the ghastliness of the corpse with flowers. As for us, all our desires seemed also to be to render the tomb less repugnant to our feelings. But for this end all the resources of Landscape gardening would be employed in vain. Christian truth was more consoling than the fancies of paganism. If men wished to be commemorated merely as men, they might safely be left to their own stupidity. But if as Christians, then must their monuments be memorials not of the *dead* but of the *living*, not devoted to past vanities, but to those sober realities which should never be out of our minds.

On motion, the thanks of the Society were returned to the Rev. Mr. Mahan, for the paper he had just read, and he was requested to continue his consideration of this interesting subject at his own convenience.

On motion, the elections made by the Committee in the recess were confirmed by the Society.

On motion of Mr. R. Ralston Cox, amended by the Rev. Dr. McVickar, the Rev. Mr. Preston was appointed to read the regular paper at the next quarterly meeting—"On the Arrangement of Chancels."

At the request of the Treasurer, Mr. Wm. A. McVickar, the Chair appointed the Rev. Dr. Huntington and Mr. Hopkins, to act as Auditors of his accounts.

The Librarian gave notice that the books of the Society were kept at No. 8 Columbia College, where he invited the members to call and consult them whenever they pleased.

On motion of the Rev. Dr. McVickar, provision was made to procure a suitable book-case for the books, whenever the funds of the Society should warrrnt the expense.

After some informal conversation in regard to the best mode for increasing the subscription list of the Ecclesiologist,

On motion, the Society adjourned.

FIRE AT TORONTO.—Our readers have seen in the daily papers, accounts of this calamitous fire on Saturday morning, April 7th, which has destroyed property to the amount of upwards of £100,000. Among the buildings destroyed is the noble Cathedral of St. James, for the second time. "The Church" says:—"The loss of the Cathedral is alleviated by the amount of the insurance, which is £8,500. This sum may be made to meet the expense of erecting a new Church, but as the Church which has been consumed was laboring under a heavy burden of debt which the congregation were endeavoring to remove,—the insurance, large as it is, will be far from adequate to the pecuniary difficulty and loss produced by the fire. The dispersion of a congregation too, must always be a source of anxiety and grief both to the Pastor and his flock. For the present the congregation of St. James's Church will worship in the Church of the Holy Trinity, by the permission of the Incumbent at the request of the Bishop." We are happy to learn that everything movable was saved including the Organ and the Cathedral Library. The steeple first took fire from an ember which lodged there. We deeply sympathize with our brethren in the faith who are suffering under this dispensation, and pray that a new and more beautiful Cathedral may speedily spring forth from the ashes of the other.

☞ It will, no doubt, be gratifying to our readers to learn that the Rev. Mr. Mines arrived safely at Chagres, in the Crescent City, after a prosperous passage of less than nine days, and had gladdened the hearts of many of his friends by his early and unexpected arrival among them. At the last accounts he was at Panama, awaiting the arrival of the California, when he would proceed to San Francisco.

To Correspondents.

"M. A. R." "Argestes," and "Amicus," are received. "E." shall appear soon.

☞ "T. C. D." wil find some letters for him at this office.

New Publications.

THE ROSE, ITS HISTORY, POETRY, CULTURE, and classification, by G. B. Parsons, p. 280 8 vo. J. Wiley, London and New York.

This is really a delightful volume. The author writes *con amore* of the "Queen of Flowers," and mingles the useful with the sweet in a very happy manner. The history, anecdotes and poetry, afford very pleasant reading; while the part relating to the *culture* appears to be carefully and judiciously prepared, and to be very valuable. The *classification*, the author says, has cost him much thought, though he is not quite satisfied with it: it is intended to simplify the task of selection by amateurs, and we leave the learned in such matters to decide upon it. A descriptive catalogue of nearly 2000 different kinds is added at the close. A book of this kind appears very fitly at the opening of the spring; and a handsomely bound copy of this beautiful work will be an appropriate, and no doubt an acceptable present to our fair readers.

THE POETICAL WORKS COMPLETE, of Martin Farquhar Tupper—640 p. 24 mo. J. Wiley, New York.

This edition contains the *Proverbial Philosophy, Hactenus*, and all his later poems, many of which possess much beauty. Among them is a conclusion to the *Christabelle* of Coleridge, which is very ingenious and has much fine poetry; though it seems to us to lack the mystery and profundity of the original. The print though small is very clear, and the volume is prettily got up.

THE SHAKSPEARIAN READER, by Prof. John W. S. Hows, 447 p. D. Appleton & Co., New York.

The object of the author has been to render the plays of Shakspeare available to elocutionary exercise, while such parts might be omitted as were unfit for the class or the family circle. He also wished to retain so much of each play, as might give a just idea of the story and progress of the dialogue. Sixteen plays abridged on this principle are here presented, and we doubt not, from the acknowledged ability of the Professor, his polished taste, and thorough acquaintance with his art, that he has been successful in his object. We have not had time, however, for a critical survey of the work.

THOUGHTS ON THE GOSPEL MIRACLES, by Rev. John Williams, D. D. Swords & Stanford, 1849.

It is gratifying to see another edition of this excellent work, abounding as it does, in rich thought and profound suggestions, and written in a reverential and devotional spirit. The execution of the mechanical part of the volume is very creditable to the publishers.

LECTURES ON THE SECOND ADVENT OF MESSIAH, and other important subjects, by Rev. Edward Winthrop, M. A., p. 281—Cincinnati, Ohio. J. B. Wilson, 1843.

The first part of this volume contains some neatly written lectures on the evidences of Christianity, and its leading doctrines, in which of course may be discerned a strong flavor of Ohio theology, which we do not think is "the faith once delivered to the saints." The second part is devoted to the second advent of Christ. In it the author leaves the sober view of the Church, and runs into the reveries and vagaries of the modern millenarians. Considering the book was written six years since, some of his "signs" are now very amusing.

THE CHURCH REVIEW, New Haven, April, 1849. Bassett & Redfield.

With this number commences the second year of this excellent periodical. It contains six articles, besides book notices and intelligence.

I. *Macaulay's England*—an able discussion of his *first* chapter—the Reformation in its civil and religious aspect—the royal supremacy, &c. II. Milnor's Life, by Dr. Stone, in which charlatanism and pseudo-evangelicalism, are quietly but admirably exposed. III. Clerical Changes, contains much good sense. IV. Present Aspect of Unitarianism. V. Religious Condition of New England—both these are well worth perusal. VI. Church Missions and Church Extension—an extract from which was placed on the first page in our last number. This periodical, we think, promises well, and is likely to be of great aid in the promotion of sound Church principles. We trust it will meet with an adequate patronage from the friends of a healthy religious literature.

A FEW DAYS AT NASHOTAH. From the Author.

This contains the interesting letters written at Mackinaw, on his return from this Institution, by Rev. Dr. Kip, in August, 1847. They have now been collected into a pamphlet at the request of several friends of the Mission, as well adapted to excite an interest in the cause. An appendix is added, giving information to a late date, which will be found in our columns next week.

THE ORIGIN AND USES OF THE CREEDS, by Rev. Samuel Fuller, D. D. Published by the Tract Committee of the Diocese of Massachusetts.

This is a very useful statement both of history and doctrine, and we are happy to see such a work come from the late Milnor, Professor of Divinity in Gambier Seminary. One little matter struck our eye. He states that the addition of the "*filioque*," was made in 447, which surely must be a misprint, or need some explanation.

THE STRANGER IN THE CHURCH. By the Bishop of Maine.

Another publication by the same society. The author well represents the character he supposes, and of course, as such, does not profess to teach sound theology. His style is well adapted for fiction—witness p. 19, which must prove very attractive to young ladies and gentlemen.

SPIRIT OF MISSIONS, for April. THE REGULATIONS OF MILITARY INSTITUTIONS, applied to the CONDUCT OF COMMON SCHOOLS, by Francis B. Smith, Superintendent of the Virginia Military Institute—New York, 1849—John Wiley. PROCEEDINGS OF THE NEW YORK HISTORICAL SOCIETY, for March—Questions on the Book of Genesis, ch. 1—13. P. E. Sunday School Union—1849.

We have not had time to examine this little book, but shall again recur to it.

RELIGIOUS EXPERIENCE AS AFFECTED BY CONSTITUTIONAL TEMPERAMENT AND EXTERNAL CIRCUMSTANCES—by Rev. Foster Thayer.

One of a series of discourses preached in the usual course of ministerial duty, designed to teach the afflicted "the consolations richly afforded by the Church, to relieve despondency and encourage them to duty."

FRANKLIN ILLUSTRATED.—Harpers, P. 8. This completes the work, which when bound, will make a beautiful and most interesting and important volume. It should have a place in every dwelling.

Foreign Intelligence.

WE have received, from a clergyman of the Scotch Church, some interesting information respecting the suit against the bishop of Aberdeen, which is subjoined:

INVERNESS, MARCH 9th, 1849.

THE chief topic of interest among us at present is, the suit of the Rev. Sir William Dunbar, baronet, against the Right Rev. Dr. Skinner, Bishop of Aberdeen, and Primus. The "Pursuer," as you are aware, was excommunicated by the "defendant" some time ago; and he now claims, in the Court of Sessions, the sum of five thousand pounds, as damages from the bishop, for the injury done to his character and interests by the said sentence of excommunication. The case came before the Court the other day. The first plea of the bishop's counsel was, *that the Civil Court could have no jurisdiction in a purely ecclesiastical matter, seeing that the Episcopal Church of Scotland is in no way connected with the State.* The Lord Ordinary decided, however, that the Court of Session *has* a right to review the sentences of ecclesiastical tribunals, when such sentences affect the character or pecuniary interests of individuals. The decision of the "Lord Ordinary" was affirmed by the other judges, on appeal; and the case is to be tried before a jury.

This is a very serious affair. For many years back the judges of the Court of Session (the highest civil Court in Scotland,) have been usurping prerogatives which never belonged to them. Their conduct in this case is intolerable. The particular *cause* of excommunication in this instance has nothing to do with the general question. The fact is, we find it publicly decided by five judges of the Court of Session, that a bishop cannot excommunicate a presbyter for *any* cause, or a presbyter a parishioner, without being liable to be pursued in an action for damages in the Civil Courts. It is disgraceful that such a principle should be maintained with reference even to *established* Churches, which are closely connected with the State; that the principle should be extended to *un*established Churches, implies a stretch of prerogative, which, I am sure, the people of Scotland will not silently allow.

Such a decision affects, you will observe, *all* denominations—Presbyterians, Methodists, Baptists, and Independents, as well as Churchmen. The storm of indignation is gathering fast from all quarters of the ecclesiastical horizon. Soon it will burst on the heads of the five "law lords," who, in their speeches, referred, in a most insolent manner, to the venerable Primus, and our Church generally. Our sin is, it seems, that we are not the *established Kirk* of Scotland, but only a "tolerated sect." Surely, as a *sect* even—as a corporation—we have a right to enact laws and by-laws for the government of our own body, and to expel such as persevere in the infringement of those enactments. A company of Free-Masons, or Odd Fellows, is allowed this privilege. If an ecclesiastical body cannot do the same thing, religious liberty is at an end, because ecclesiastical discipline is no longer permitted. Cæsar becomes the head of the Church, and usurps the rights of our Lord Jesus Christ, to whom alone our bishops are justly amenable in matters purely spiritual.

An Episcopal Synod was held at Dundee a fortnight ago; but no business of importance was transacted, so far as I can learn. A settlement was effected of the misunderstanding between Bishop Skinner and his successor in the senior pastorship of St. Andrews, Aberdeen, the Rev. Mr. Allen. It seems that Mr. Allen has been introducing some novelties, in the manner of celebrating divine worship. Having been presented to the charge, however, he applied for institution, which his diocesan refused. The College of Bishops decided that Mr. Allen should first obey his ecclesiastical superior, and then be instituted.

The Committee of Council and the Oxford Hebdomadal Board.—The Bishop of Oxford's application for aid from the University in behalf of his training school, has been cast out by the Hebdomadal Board, upon the ground, that it was not desirable to have any thing to do with the Committee of Privy Council in the present state of the education question.

Peter Pence.—On Sunday last, an address, prepared by Dr. Wiseman, expressive of sympathy with the sufferings, and attachment to the person of the Pope, was read from the altars of the various chapels in London; and a collection was announced for Sunday next, the proceeds of which are to be transmitted to the Pope. It was stated that addresses and pecuniary assistance would be sent from all parts of England to Gaeta. The Tablet of last week contains the following paragraph on the subject:

"In the North we are informed by a correspondent, that the utmost regret exists amongst the laity, in consequence of the delay in organizing the proposed tribute to the Holy Father of the Christian world. The clergy have only to make the request; and from the Catholic laity of the North will be emitted a burst of loyalty to the See of Rome, which will be felt not only at Gaeta, but within the Eternal City. No partial subscription amongst the affluent will effectively reorganize this ancient practice of the Faithful; the people, poor as well as rich, all must contribute the "penny;" not in England only, but in Scotland, and, where practicable, even in poor Ireland. This universality of the Peter Pence will alone give it permanence, and afford a glorious example to the Catholic world."

The fact here adverted to, of a collection of Peter-pence in Ireland, is confirmed by the intelligence from Ireland, where the bishops have issued circulars and appointed collections to be made.

Projected Roman Catholic University.—Dr. M'Hale and his Synod have adopted a resolution in support of the formation of a Roman Catholic University, in accordance with the recommendation of the Pope, in the recent rescript against the Government Colleges. The details of the project are reserved for the annual meeting of all the Roman Catholic Bishops in October.

Domestic Intelligence.

MASSACHUSETTS.—The seventh Price Lecture was delivered on Wednesday, April 14th, by the Rev. Henry Waterman, Rector of Christ Church, Andover. The text selected was the 8th verse of the 26th Psalm. "Lord I have loved the habitation of thy house and the place where thine honor dwelleth."

WESTERN NEW YORK.—BISHOP DE LANCEY'S VISITATION.—On Good Friday, April 6th, Bishop De Lancey held a Confirmation in Trinity Church, Geneva. Prayers were read by the Rev. Dr. Hale and Professor Low, of Geneva College. The sermon was preached by the Rector, the Rev. Mr. Bissell, who also read the Confirmation preface. The Bishop confirmed *thirteen* persons, to whom he delivered an Address.

On April 7th, Easter Even, the Bishop visited St. Paul's church, Waterloo, to hold a second confirmation in that Parish. On this occasion prayers and the Confirmation preface were read by the Rector, the Rev. D. H. Macurdy and the Bishop preached, and confirmed *seven* persons, making the whole number for the Parish confirmed this year to be *twenty-eight.*

On Easter Sunday, April 8th, the Bishop visited St. Peter's Church, Auburn, where in the morning he preached and administered the Holy Communion, and in the afternoon he preached and confirmed *eleven* persons. Prayers were read at both services by the Rev Mr. Foote, of Moravia, and the Rev. Mr. Ayrault, the Rector of the Church, who also read the Confirmation preface; and both assisted at the Holy Communion in the morning.—Gospel Messenger.

PENNSYLVANIA.—The following are some of the late official acts by the Bishop: Confirmations—Sunday next before Easter, A. M. In St. Peter's Church, Philadelphia, thirty-one. P. M. In Christ Church, fourteen. Wednesday before Easter—in St. Stephen's Church, (an extra confirmation) seven. Thursday before Easter—In St. James' Church, Philadelphia, five. Good Friday, St. Paul's, fifteen. Easter Day, in Trinity, Southwark, thirty-one.

ORDINATION.—On Easter Sunday morning, at Trinity Church, Southwark, Mr. George L. Neide, late a Student of the General Theological Seminary, was admitted to the Holy Order of Deacons, by Bishop Potter. The candidate was presented by the Rev. Dr. Coleman, Rector of the Parish; Sermon by the Bishop.

Mr. N. is another instance (like his Rev. Presentor) of the weakness of the claims of Methodist Episcopacy, when in contact with those of the Church.—Banner of the Cross.

NEW JERSEY.—St. Paul's Church in South Trenton, New Jersey, was consecrated to Divine Service on Tuesday last, (April 10) by the Right Rev. Bishop Doane, assisted by a number of the clergy. The Sermon was preached by the Rev. Andrew B. Paterson. The edifice is built of stone in the form of a cross and is very handsome.—Philadelphia North American.

TEXAS.—At a meeting of the Clergy and Laity in Christ Church, Matagorda, on Monday, Jan. 12, Texas was organized into a Diocese.

On Wednesday, Jan. 3, Rev. Henry Niles Pierce was admitted by Bishop Freeman to the order of Priests, in Christ Church, Matagorda. He was presented by Rev. C. S. Ives.

On Sunday, Jan. 11, Rev. Henry Sansom was admitted to the same order in Christ Church, Houston. He was presented by Rev. Charles Gillett —Spirit of Missions.

WISCONSIN.

TO THE EDITOR OF THE CHURCHMAN:

DEAR SIR.—I rejoice to perceive that Churchmen at the East, and particularly in New York, are getting aroused to the importance, as well as benefit of making provision for the otherwise spiritual destitution of California. By some it may be thought that the we at the West can afford little aid in such a movement other than sympathies and prayers, but it is not so; for we are, (and with much previous labor) furnishing our share of the material with which missionaries may commence immediately on their arrival. To prove this, and to prove the actual necessity of doing something more than the mere getting up of an excitement and then allowing subject and objects to die a natural death, or perhaps I should say *unnatural*, I send you the enclosed communication. A WISCONSIN MISSIONARY.

REV. STEPHEN MCHUGH:

REV. AND DEAR SIR.—At the request of some of our young men who have attended upon your ministrations, and are about to separate from you and many friends, we would take an opportunity through the Wardens of Christ's Church, Delavan, to present their and our kind regards to you and the members of the congregation generally, soliciting your prayers for our protection and welfare, and commending us to Him who alone is able to protect us in the hour of trial and need, and to you and all our friends we now bid an affectionate farewell.

H. P. PHILIPS,
SAML. A. PHŒNIX,
W. A. PHŒNIX,
DAVID BRAINARD.

REV. AND DEAR SIR.—Enclosed is a a testimonial of regard on the part of the young men about to leave, requested to be made through us to you. We most heartily sympathize, and would be glad to unite with you in any form of prayer you may select. Commending them to God and the word of His grace.

We remain, Rev. and Dear Sir,
very truly and respectfully yours
GEO. THOMAS, } Wardens.
HEZEKIAH WELLS. }

CLERICAL CHANGES.—Rev. John W. McCullough, D. D. from La Fayette, Indiana, to the Professorship of Belles Lettres, Mental Philosophy and Geology in W. Tennessee College and Rectorship of St. Luke's, Jackson, Tenn.

Rev. Prof. Dobb to Rectorship of Harcourt Parish, Gambier, Ohio.

Died.

April 15, after an illness of three months, SUSAN, eldest daughter of Dr. S. W. Moore.

Notices.

☞ A CARD. ☜

The subscriber having been considerably annoyed of late by the papers and pamphlets put in circulation by the "Evangelical Knowledge Society," and its friends, takes this method to beg that the sending of such publications to him, through the post office, may be discontinued.

W. W. HICKOX.

Westford, Essex Co., April 13, 1849.

☞ Prot. Churchman and Episcopal Recorder, please copy.

Rev. Dr. Muhlenberg, Rector of the Church of the Holy Communion, will preach a Quarterly Sermon in the Free Church of the Holy Martyrs, Ludlow street, near Grand, to-morrow evening. Episcopalians are respectfully invited to come and aid this infant Church.

April 21, 1849.

CHURCH OF THE GOOD SHEPHERD,
Corner of Market and Monroe-Sts.

Service on Sundays at the usual hours, Morning, afternoon, and evening.—Also on Thursday evenings.—Seats free.

Teachers are much needed in the Sunday School; and donations of books and funds for the Sunday School and Parish Library will be thankfully received.

RALPH HOYT, 117 Madison-st.

The Fifth Anniversary of P. E. Church Miss. Society for Seamen, in the city and port of New York, will be celebrated on Sunday evening next, in the Church of Ascension. Sermon by the Rt. Rev. J. P. K. Henshaw, Bishop of R. I. At which time a collection will be made in aid of the funds of the Society. Service to commence at half past 7 o'clock. April 21, 1849.

Acknowledgments.

DOMESTIC MISSIONS.

Since his acknowledgement of the 10th inst., the Treasurer has received the following contributions:

St Paul's, Whitehall, N Y, 1 85; Christ ch, Georgetown, D C, for Centreville and Dresden, O, 100; St John's Bellefonte, Pa, for the Jews 2; Easter offs, St Paul's, Troy, NY, 103 26, for Ill 10; East Poultney, Vt, St John's ch, 4; St Paul's, Key West, Fa, 12; St Michael's, Litchfield, Ct, 9, for Cal 1; St Matthew's, N Y, for Cal, 29 65; St Paul's, Augusta, Ga, 27; Trinity ch, Pittsburgh, Pa, for the Missionary at Ft Smith, Ark, 5; St Paul's, Cincinnati, O, 50c; Christ ch, Oyster Bay, NY, for Me, 4 55; St Paul's, Boston, for the Jews, 5; Meherrin par, Poplar Mount. Va, 4; St Mark's, New Canaan, Ct, for Cal, 5; Member of Christ's ch, Mobile, Ala, 500; Ascension ch, Frankfort, Ky, 30; Thro J B Dow, Treas in Mass, Newburyport, St Paul's 5; Boston, St Paul's, (for special objeets 10) 188 25; Grace ch, Boston, 33; Dedham, St Paul's Ladies Miss As'n, 45; Salem, St Peter's, 50; Cambridge, Christ ch, 12 50, for Nashotah 6; Nantucket, St Paul's, 2 75; Wilkinsonville, St John's, 20; Marblehead, St Michael's, 15 70; Taunton, St Thomas, 12 40, for the Chickasaws 6 25; Northampton St John's, 10; Andover, Christ ch, 40; Cambridgeport, St Peter's, 2—443,35. Total 1297,16.

THOMAS N. STANFORD, Treas.,
New York, April 17, 1849. 139 Broadway.

FOREIGN MISSIONS.

The Treasurer acknowledges the receipt of the following sums since his report of 4th inst.:

St Thomas, Brandon, Vt, Constantinople 4; Christ ch, Bethel, Vt, 5; do for Constantinople 9—14. K C, Philad'a, Constantinople, 10; Ch of the Epiphany, Philad'a par Benev Soc'y, 250, do Ladies Sewing Soc'y 250, do S S 250—750 for sup of Rev Mr Payne and wife, Africa: do S S, for ed 3 children Africa 60; Benev fund for the Ch, Cape Palmos, Africa, 50—860. Grace ch par, Broad Brook, Ct, for Constantinople 1; St John's, Delhi, NY, 7 75; through H Trescott, R Ag, Charleston, S C, Mon Mis Lec 5 75; St Michael's ch 39 46, do, for Constantinople, 7 33—52 54; St Peters, Charleston, on ac't of Bp Boone's salary, 593 05; Ladies of do, for ed child China, 24 50; children of SS, do, for ed Chinese children, 36 49; Working Soc'y, do, Athens 30—684 04. St John's, East Poultney, Vt, Const'le, 5; St Paul's, Troy, Easter offgs, 30, do, Africa 10, Const'e 50—90; St Paul's, Key West, 10; Trinity ch, Newtown, Ct, for Constant'e 12; Trinity ch, Pittsburg, Pa, China 5; Ch Ascension, NY, 2 ladies, for China 100, do, Mrs W M B, ed child, Africa, 20; a Lady, Middle Addam, Ct, ed child Africa, 20, do, ed Athens, 10; Trinity ch, Newport, R I, Constan'e, 15, China 5, Africa 2 50, Athens 2 50; S S of do, ed Africa, 20—45; Female Sem'y, Granville, O, for ed child, Africa, 20; S S of St Paul's, Gleveland, O, China 6; St Paul's, Concord, N H, do, China 1—12; Somerset par, Md, Constan'e, 8; Meherrin par, Poplar Mt, Va, 6 25; St Paul's, Cincinnati, O, Constan'e 35, general 30 82—34 32; St Paul's, Burlington, Vt, Constan'e 2; St Stephen's, Middlebury, Vt, 3, do Constan'e 10—13; thro James B Dow, Treas, Mass, St Paul's, Newburyport, 5; Grace ch, Boston, Africa, 15; S S do, Africa, 50; Young Ladies Miss'y Asso'n, Trinity ch, Boston, ed Chinese children, 25, do parishioners, for Mission House at Rocktown, Africa, 103,25; St Paul's do, general, 228, Africa 23 50, Mission House at Rocktown, Africa, 50—301 50; St Andrews, Hanover, China 10 52, Africa 17 04—27 56; St Peter's, Salem, 50; St Ann's, Lowell, China 5, Constan'e 50; St Paul's, Nantucket, 1 75; St Michael's Marblehead, 2 69; Christ ch, Cambridge, 12 50; St Thomas, Taunton, S S, 12 41, do Africa 20, China 25—57 41; James B Dow, trustee of the Adams scholarship, Africa (2d anl payment) 25; St John's ch, Savannah, Ga, several ladies, of sup't of Thomas Cranmer, Africa, 20; St Mark's, New Canaan, Ct, 5; Christ ch, Oyster Bay, L I, Africa, 6; Christ ch, Georgetown, DC, for China and Africa, 110, do, for ed China, 50; do, Africa 20—180. Total 3064 18.

J. SMYTH ROGERS, Treas.
NewYork, April 17, 1849. No. 2 Park Place.

THE NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sums since his report of 3d inst.

St John's ch, Whitestown, W N Y, Rev Wm A Matson, 1: St Paul's ch, Whitehall, Rev Geo N Sleight, 1; A Lady member of St Peter's ch, Morristown, N J, 1; A H Stetens, M D, (sub.) 4; Rev R Sherwood, (do) 1. Total $8.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.,
New York, April 10, 1849. 20 John street.

PROTESTANT EPISCOPAL TRACT SOCIETY

The Treasurer acknowledges the receipt of the following sums since his report of 3d inst.

Offerings of Christ Ch, Pokeepsie, Rev Samuel Buel, 32; Ch of the Holy Evangelists, Rev Benj Evans, 14 56; Saint Paul's ch, Whitehall, Rev Geo N Sleight, I; A Lady member of St Peter's ch, Morristown, N J, 2. Total 49 46.

THOMAS C. BUTLER, Treas'r and Agt.
New York, April 21, 1849.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.

The Treasurer has received, since his acknowledgement of 10th inst., the following contributions, viz.:

From Ch of the Epiphany, N Y Rev Lott Jones, 10,89; St. Mary's ch in the Highlands, Rev R Shaw, 4,50; Christ ch Poughkeepsie, Rev Samuel Buet, "offgs" 40; Christ ch Balston Spa, Rev G. Jarvis Geer, "Easter offgs" 33,37; Grace ch Waterford, Rev Edward Edwards, 5; St Stephens ch N Y turned by Rev Dr Higbee, 70. Total am't 163,76.

C. N. S. ROWLAND, Treasurer,
April 17th, 1849. 55 Water-st.

THE SICK AND NEEDY.
FREE CHURCH OF THE GOOD SHEPHERD. }
Corner of Market and Monroe-st. }

The subscriber gratefully acknowledges the receipt of one dollar, by post, "for the poor." Also one dollar, left by a lady at the Rectory.

A widow who is a devout communicant of the Church, would be glad to place her three children, the eldest a girl ten years of age, with some benevolent persons to be brought up; and she wishes to obtain a situation for herself where her thorough knowledge of domestic duties would procure her a support.

Donations of funds or apparal for the destitute, may be left at Messrs. Stanford & Swords, No. 139 Broadway.

RALPH HOYT, 117 Madison St.

Received from H. P. Baldwin, Esq., Detroit, Mich., for the Rev. P. D. Spaulding, toward the erection of a Chapel at Shanghai, China, $50. Further contributions for the same object will be gladly forwarded by the receiving Agent for that purpose.

WILLIAM H. LEWIS,
Rector of the Church of the Holy Trinity, Brooklyn Hights.
April 17th, 1849.

Advertisements.

PARISH REGISTER.—A complete Parish Register, printed, ruled and arranged for History, Parishoners, Baptisms, Confirmation, Communicants, Marriages, Death, and Offerings in various styles of binding.

"The Register is what has long been wanted by our Church, and every parish should have a copy".—Ch'n,

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A GRADUATE of Trin. College, Hartford, is desirous of obtaining a situation as Teacher of Mathematics, and of the Latin, Greek and French Languages. Good references given. Please address

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Wilton, Fairfield Co. Ct.
April 21, 1849. 2t*

PROF. HOW'S Family Shaksperian. D. Appleton & Co. publish this work. The Shaksperian Reader; a collection of the most approved Plays of Shakspere. Correctly revised, with Introductory and Explanatory Notes. Prepared expressly for the use of Classes, and the Family Reading Circle. By John W. S. Hows, Professor of Elocution in Columbia College.

——The MAN, whom Nature's self hath made
To mock herself, and TRUTH to imitate.—Spenser.

One vol. 12 mo. Price 1,25.

Poetry.

For the Churchman.

Rejoice! Our blest Redeemer
  Is risen from the dead,
Who, for us wretched sinners
  His precious blood did shed.

Let all rejoice and sing!
  Our Lord, our Saviour praise!
And let the echoes ring
  With holy, thankful lays.

This day our Lord is risen—
  The grave has loosed its bands;
The hills and vales are riven
  At His most dread commands.

Then, sing aloud! Rejoice
  That He for us did die.
Proclaim with joyful voice,
  "The Lord is risen on high!"

E. M. P.

Easter Morning, 1849.

Selected Matter.

Layard's Nineveh.

[Continued.]

It was in the centre of the mound, however, that one of the most remarkable discoveries awaited me. I have already mentioned the pair of winged bulls first found there. They appeared to form an entrance, and to be only part of a large building. The inscriptions upon them contained a name, differing from that of the king, who had built the palace in the north-west corner. On digging further, I found a brick, on which was a genealogy, the new name occurring first, and as that of the son of the founder of the earlier edifice. This was, to a certain extent, a clue to the comparative date of the newly discovered building.

I now sought for the wall, which must have been connected with the bulls. I dug round these sculptures, and found no other traces of building, except a few squared stones, fallen from their original places. As the backs of the bulls were completely covered with inscriptions, in large and well-formed cuniform characters, I was led to believe that they might originally have stood alone. Still there must have been other slabs near them. I directed a deep trench to be carried, at right angles, behind the northern bull. After digging about ten feet, the workmen found a slab lying flat on the brick pavement, and having a gigantic winged figure sculptured in relief upon it. It resembled some already described, and carried the fir-cone, and the square basket or utensil; but there was no inscription across it. Beyond was a similar figure, still more gigantic in its proportions, being about fourteen feet in height. The relief was low, and the execution inferior to that of the sculptures discovered in the other palaces. The beard and part of the legs of a winged bull, in yellow limestone, were next found. These remains, imperfect as they were, promised better things. The trench was carried on in the same direction for several days; but nothing more appeared. It had reached about fifty feet in length, and still without any new discovery. I had business in Mosul, and was giving directions to the workmen to guide them during my absence. Standing on the edge of the hitherto unprofitable trench, I doubted whether I should carry it any further; but made up my mind at last not to abandon it until my return, which would be on the following day. I mounted my horse, but had scarcely left the mound when a corner of black marble was uncovered, lying on the very edge of the trench. This attracted the notice of the superintendent of the party digging, who ordered the place to be further examined. The corner was part of an obelisk about seven feet high, lying on its side, ten feet below the surface.

An Arab was sent after me without delay, to announce the discovery; and, on my return, I found the obelisk completely exposed to view. I descended eagerly into the trench, and was immediately struck by the singular appearance and evident antiquity of the remarkable monument before me. We raised it from its recumbent position, and, with the aid of ropes, speedily dragged it out of the ruins. Although its shape was that of an obelisk, yet it was flat at the top, and cut into three gradines. It was sculptured on the four sides; there were in all twenty small bas-reliefs, and above, below, and between them was carved an inscription 210 lines in length. The whole was in the best preservation; scarcely a character of the inscription was wanting; and the figures were as sharp and well-defined as if they had been carved but a few days before. The king is twice represented, followed by his attendants; a prisoner is at his feet, and his vizier and eunuchs are introducing men leading various animals, and carrying vases and other objects of tribute on their shoulders, or in their hands. The animals are the elephant, the rhinoceros, the bactran or two-humped camel, the wild bull, the lion, a stag, and various kinds of monkeys. Amongst the objects carried by the tribute-bearers, may perhaps be distinguished the tusks of the elephant, shawls, and some bundles of precious woods. From the nature, therefore, of the bas-reliefs, it is natural to conjecture, that the monument was erected to commemorate the conquest of India, or of some country far to the East of Assyria, and on the confines of the Indian peninsula. The name of the king whose deeds it appears to record, is the same as that on the centre bulls; and it is introduced by a genealogical list containing many other royal names.

I lost no time in copying the inscriptions and drawing the bas-reliefs, upon this precious relic. It was then carefully packed, to be transported at once to Bagdad. A party of trustworthy Arabs were chosen to sleep near it at night; and I took every precaution that the superstitions and prejudices of the natives of the country, and the jealousy of rival antiquaries could suggest.

In the south-east corner, discoveries of scarcely less interest were made, almost at the same time. The workmen were exploring the walls, and, on reaching the end of them, they discovered a pair of winged lions, of which the upper part, including the head, was almost entirely destroyed. They differed in many respects from those forming the entrances of the north-west palace. They had but four legs; they were carved out of a coarse lime-stone, and not out of alabaster; and behind the body of the lion, and in front, behind the horned cap, and above the wings, were sculptured several figures which were unfortunately greatly injured, and could with difficulty be traced. Behind the lion was a carved monster, uniting the head of an eagle or vulture with the body and arms of a man, and the tail of a fish or dragon. Beneath were two figures, one of which—a priest carrying a pole tipped with the oft-recurring fir-cone—could alone be distinguished. In front were two human figures, one with the head of a lion, raising a stick in one hand, as if in the act of striking. Between the two lions forming this entrance, were a pair of crumbling sphinxes. They differed from all Assyrian sculptures hitherto discovered; nor could I form any conjecture as to their original use. They were not in relief, but entire. The head was beardless; but whether male or female, I cannot positively determine; the horned cap was square, and highly ornamented at the top, resembling the head-dress of the winged bulls at Khorsabad. The body was that of a lion. A pair of gracefully-formed wings appeared to support a kind of platform, or the base of a column; but no trace of a column could be found. These sphinxes may have been altars for sacrifice, or places to receive offerings to the gods, or tribute to the king. There was no inscription upon them, by which they could be connected with any other building.

The whole entrance was buried in charcoal, and the fire which destroyed the building, appears to have raged in this part with extraordinary fury. The sphinxes were almost reduced to lime; one had been nearly destroyed; but the other, although broken into a thousand pieces, was still standing, when uncovered. I endeavored to secure it with rods of iron and wooden planks; but the alabaster was too much decomposed to resist exposure to the atmosphere. I had scarcely time to make a careful drawing before the whole fell to pieces; the fragments were too small to admit of their being collected, with a view to future restoration. The sphinxe, when entire, were about five feet in height and in length.

Whilst superintending the removal of the charcoal, blocking up the entrance formed by the winged lions just described, I found a small head in alabaster; with the high, horned cap, precisely similar to that of the large sphinx. A few minutes afterwards, the body of the crouching lion was dug out, and I had then a complete and very beautiful model of the larger sculptures. It had been injured by the fire, but was still sufficiently well preserved to show accurately the form and details. In the same place I discovered the bodies of two lions united and forming a platform or pedestal similar to that formed by the one crouching sphinx; but the human heads were wanting, and the rest of the sculpture had been so much injured by fire, that I was unable to preserve it.

The plan and nature of the edifice in the S W. corner, was still a mystery to me. All the slabs hitherto uncovered had evidently been brought from another building; chiefly from that in the N. W. part of the mound. The discovery of the entrance I have just described, proved this beyond a doubt; as it enabled me to distinguish between the back and the front of the walls. I was now convinced that the sculptures hitherto found, were not meant to be exposed to view; they were in fact, placed *against* the wall of sun-dried bricks; and the back of the slab, smoothed preparatory to being re-sculptured was turned towards the interior of the chambers. I had not yet had sufficient experience in the Assyrian character, to draw any inference from the inscriptions occurring on the bricks found amongst the ruins in this part of the mound, so as to connect the name of the King upon them, with that of the founder of any known building.

There were no inscriptions between the legs and behind the bodies of the lions just described, as in other buildings at Nimroud and Khorsabad. I had not yet found any sculptures unaccompanied by the name and genealogy of the founders of the edifice in which they had been placed. When no inscription was on the face, it was invariably to be found on the back of the slab. I determined, therefore, to dig behind the lions. I was not disappointed in my search; a few lines in the cuneiform character were discovered, and I recognized at once the names of three kings in genealogical series. The name of the first king in the series, or the founder of the edifice, was identical with that of the builder of the N. W. palace; that of his father with the name on the bricks found in the ruins opposite Mosul; that of his grandfather with the name of the builder of Khorsabad. This fortunate discovery served to connect the latest palace at Nimroud, with two of the most important cities or edifices in Assyria, and subsequently with important monuments existing in other parts of Asia. It will be shown hereafter, upon what evidence the proof of the facts I have here stated rest.

Whilst excavations were thus successfully carried on in the centre; and amongst the ruins of the two palaces first opened, discoveries of a different nature were made in the S. E. corner, which was much higher than any other part of the mound. I dug to a considerable depth, without meeting with any traces of building. Fragments of inscribed bricks, and of pottery, appeared in abundance; and a few earthen vessels, and jars well preserved, were found amongst the rubbish. One morning the superintendent of the workmen informed me that a slab had been uncovered bearing an inscription. I hastened to the spot, and saw the stone he had described lying at the bottom of the trench. Upon it was the name of the king written as on the centre bulls. The slab having been partly destroyed, the inscription was imperfect. I ordered it to be raised with the intention of copying it. This was quickly effected with the aid of an iron crow; when, to my surprise, I found that it had been used as the lid of an earthen sarcophagus, which, with its contents, was still entire beneath. The sarcophagus was about five feet in length and very narrow. The skeleton was well preserved, but fell to pieces almost immediately on exposure to the air; by its side were two jars in baked clay of a red color, and a small alabaster bottle, all precisely resembling, in shape, similar vessels discovered in Egyptian tombs. There was no other clue to the date, or origin of the sepulchre.

The sarcophagus was too small to contain a man of ordinary size when stretched at full length; and it was evident from the position of the skeleton that the body had been doubled up, when forced in. A second earthen case was soon found, differing in form from the first. It resembled a dish cover, and was scarcely four feet long. In it were other vessels of baked clay. Its lid was a slab taken from some building, like the lid of the sarcophagus first discovered. Although the skulls were entire when first exposed to view, they crumbled into dust as soon as touched, and I was unable to preserve either of them.

The six weeks following the commencement of excavations upon a large scale, were amongst the most prosperous, and fruitful in events, during my researches in Assyria. Every day produced some new discovery. My Arabs entered with alacrity into the work, and felt almost as much interested in its results as I did myself. They were now well organized, and I had no difficulty in managing them. Even their private disputes and domestic quarrels were referred to me. They found this a cheaper fashion of settling their differences than litigation; and I have reason to hope that they received an ampler measure of justice than they could have expected at the hands of his reverence the Cadi. The tents had greatly increased in numbers, as the relatives of those who were engaged in the excavations came to Nimroud, and swelled the encampment; for although they received no pay, they managed to live on the gains of their friends. They were, moreover, preparing to glean—in the event of there being any crops in the spring—and to take possession of little strips of land along the banks of the hill, upon which they might cultivate millet during the summer. They already began to prepare water courses and machines for irrigation.—*p.* 280–7, *vol.* 1.

Advertisements.

EPISCOPAL ACADEMY OF CONNECTICUT.—The next term of this Institution will commence on the 4th Thursday in April, and continue fourteen weeks. Every branch is taught requisite to prepare young men for College, or for the active pursuits of life.

The charges for tuition are $7 for the Classics and higher English branches, and $6 for the lower. Board may be obtained in respectable families at $2 per week, exclusive of fuel and washing. The Principal receives into his family those pupils whom their parents desire to place more particularly under his charge, at an expense of $50 per Term, including everything except books and stationery.

Bills payable one-half in advance, and the remainder four weeks before the close of the term.

Application may be made to the Principal,

S. B. PADDOCK.

Cheshire, March, 1849. 6t

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☞ Academies and Schools supplied, and a liberal deduction from above prices made. Nov11

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To Merch'ts & Traders	51	To Clergymen	5
" Mechanics	14	" Druggists	2
" Manufacturers	16	" U. S. Officers	2
" Clerks	14	" Agents	2
" Physicians	4	" Teacher	1
" Farmers	12	" Sea Captain	1
" Ladies	2	" Other occupations	3
	114		15

Total *new* Policies in March, 129

Robert L. Patterson, President.

Benjamin C. Miller, Secretary.

Joseph L. Lord, Agent.

James Stewart, M. D., Medical Examiner, residence No. 3 Abingdon Square, at the office daily from 2 to 3 o'clock. A7 4t

ORGAN BUILDING.—The undersigned respectfully informs his numerous friends and the public, that in consequence of the increased business facilities afforded him, he has removed his Organ and Piano Forte Manufactory to Newark, N. J., where he is prepared to build Church and Parlor Organs of every description, with all modern improvements, at low prices.

Organs constantly on hand, and repaired and tuned in town and country, at moderate charges.

HENRY PILCHER,
Corner of Centre and River streets, Newark, N. J.
November 11

COLLEGE OF ST. JAMES, Washington Co., Maryland. The second term opens on Monday, March 5. Students may be admitted at any time into the College, or into The Grammar School; either to pursue the full Collegiate course of Classical and Scientific studies; or a partial course in a Mercantile Class, receiving special preparation for the Counting Room and general business.

Application for the admission of pupils, or for further information to be made to

JOHN B. KERFOOT, Rector &c.,
tf m2. College of St. James, P. O., Maryland.

LIGHTNING RODS.—Orders for A. M. Quimby's improved lightning rods, addressed to him at his residence in 27th St., between 2d and 3d Avenues, New York, will receive immediate attention. When the building to be protected is at a considerable distance, a description of the same, including one or two rough sketches, such as a plan of the roof, showing the position of the chimnies, ridges, &c., is required, and the rods and fixtures are then forwarded, with written directions for putting them up. March 24—tf

A CARD.—A Lady who has travelled, and who has had more than 14 years experience in teaching, wishes a situation as a governess in a gentleman's family. She is competent to teach the English and French languages, Music on the Piano, Drawing, Writing, Needlework.

She can give the most unquestionable testimonials as to good character and abilities; for further particulars please apply to Miss H. Read, through the Post-office. If a personal interview is preferred, she can be seen in First Avenue, three doors from 17th street.

New York, April 9—3t$

A YOUNG LADY qualified to give thorough instruction in the branches of an English education, is willing to devote her mornings to two or three pupils at their respective residences. Children under ten years of age would be preferred. Address B. G. T., at this office.

April 11, 1849—3t.$

GOVERNESS WANTED.—Wanted a Lady as governess in a family in the State of Georgia, to superintend the education of eight children, girls. Those only need apply who can teach the higher branches of English and Music, and give satisfactory reference as to competency, &c. The place is healthy, and is one of the largest towns in Georgia. Apply at 90 Wall-st., up stairs, back office. April 14th—2t

EDUCATION.—The summer arrangement of the classes at the *Washington Institute* commences this month. The establishment, occupying high and extensive grounds, with commodious buildings, affords every advantage for recreation and health belonging to the remote country; while its proximity renders it accessible to parents, as occasion may require, without loss of time, trouble or expense. Instruction in all branches by gentlemen of reputation and experience, and unremitting efforts for the best interests of the pupils in every way. Known to the public for twenty-five years, since it received its present designation, references, it is presumed, are needless.

T. DWIGHT PORTER,
THEODORE W. PORTER.
Murray Hill, Lex. Av. 36th & 37th sts. April 14—2t$

MISS HATHAWAY'S SCHOOL FOR YOUNG LADIES.—at 171 Sixth Avenue—next door Blondel's Book Store. Terms of Tuition graduated according to the studies pursued. Circulars can be obtained at the School Room. Miss H. has permission to refer to various Gentlemen of Respectability, whose names are published in her circulars. March 17—tf.

MRS. ALDEN'S SEMINARY, For Young Ladies, Springfield, Mass.—The third Term will commence Wednesday, April 18, 1849. The Academic year is divided into three terms of fourteen weeks each. Pupils admitted at any time, although it is important that all should commence with the term.

This Institution is now permanently established as a Boarding and Day School, and has been organized on a systematic plan, combining, it is believed, all the advantages of the largest Boarding Schools, and also of private instruction in select classes.

The Principal being fully aware, from fifteen years' experience in teaching, and much observation on the subject, that our large Boarding Schools are unavoidably attended with many evils, has therefore in organizing this Institution had particular regard to the prevention of those evils, and the securing to its members, as far as possible, all the domestic and social influences of home.

The number of Boarders is limited to twelve.

The whole number, including Day Scholars, is limited to the entire Supervision, and the personal Instruction, of the Principal in all studies of English and French Literature; and the arts of Drawing, Painting, and Embroidery; thus her influenee is with happy effect brought to bear directly upon the mind, morals, and manners of each Young Lady, affording thereby every facility for improvement of the *manners*, the *heart*, and mental qualifications *all of which* constitute a refined and finished Education.

The Young Ladies who are entered as boarders in the Seminary are treated in all respects as members of the family.

Maternal confidence is encouraged, and a sincere interest is felt and evinced in all that concerns their welfare as students, or as Young Ladies.

French Conversations are encouraged, and the Principal feels a pleasure in announcing that in French and in English Composition her classes excel, under her method of intruction, and pursue these studies with increased interest and success.

Education is here professed to be based on Christian Principles; and whilst no sectarian views are inculcated, habits of considerate and independent thought are encouraged, and a conscientious regard to moral and religious obligations is strictly enjoined.

The Government of the school is firm and decisive, yet mild, such restraints and discipline only are used as proper parental solicitude and affection would impose.

The Incitements are, the marked disapprobation of the Principal in cases of culpable deficiency; and her gratification, and that of parents and friends in cases of excellence; their mental culture; and chiefly the obligations of gratitude and obedience to their Creator and Redeemer.

Plan of Organization and Terms.—In this Institution there are three general classes, denominated *Primary, Junior*, and *Senior*, and the *Graduates' Department*.

The Primary Class is composed of the younger daughters of patrons who wish them to accompany elder sisters, and to continue through the whole course of Instruction It includes the usual studies of such classes. Charges, $8 per term of 14 weeks.

The Junior Class includes any of the common English studies, namely:—Arithmetic; Grammar; Geography; History; Chronology; Natural Philosophy; Physiology; Penmanship; Composition, &c.; $10 per term.

The Senior Class, continuation of any of the above studies if necessary, with Ancient Geography and History, Mythology; Botany; Astronomy; Chemistry; Elocution; Rhetoric; Logic; and Mathematics, $15 per term.

These classes recite in the usual method from text-books Lectures, with liberal and extended views, and clear and practical illustrations accompany each recitation.

The whole charge for Boarding Scholars in the above classes is $50 per term, or $150 per annum.

In Music on the Piano, Guitar, Organ, or Harp, Parents can have a choice of Ladies or Gentlemen Professors at their respective charges—from twelve to twenty dollars per term of fourteen weeks.

The Graduates' Department is designed exclusively for such as are about finishing their course of study including those who are qualified to enter from the Senior class, and others who may have completed a course of study in the ordinary schools.

The course of Instruction in this department embraces General Reviews of Ancient History; Classical Antiquities; Mental Philosophy, with reference to Rhetoric, Logic, and Criticism; Critical Readings of the English and American Poets, with critiques of their Poetical Works; English Literature, with Lectures, comprising a brief history of the most distinguished authors, and their writings; Composition studied as an Art; Conversations on Nature and Art; Constitution of the United States; Greek, Latin, French, Spanish and Italian Languages and Literature; Miscellaneous Lectures throughout the course on the more interesting and useful subjects of Polite learning—such as the Oriental Character; Origin of Society; Various Classes of society; Duties to each; Systems of Education; Novel Reading; the History and Utility of Music; Poetry; Painting; Sculpture; Architecture; Useful and Interesting Discoveries and Inventions; and other Miscellaneous Subjects. Tuition in this department, 25 dollars per term, Boarding and tuition two hundred dollars per Annum.

Circulars may be had at the office of the Churchman.

References.—Rev. Henry W. Adams, Springfield, Mass.; Rev. George F. Simmons, do.; Major J. W. Ripley, U. S. Armory, do.; Right Rev. Manton Eastburn, D. D., Boston, Mass.; Mrs. General Gaines, N. Y. City; and the Episcopal Clergy generally of New York City.

Springfield, March 17, 1849. m17—tf

MRS. COMEGYS' SCHOOL FOR YOUNG LADIES.—This Institution is located, for the present. in Cranberry street, (No. 35,) between Columbia and Willow; but will be removed on the first of May to another position, combining pleasantness of prospect with healthiness of location, and ease of access to scholars from every part of the city.

Every opportunity will be given in this Institution for the acquisition of an elegant, accomplished, and scientific education. It will be the constant aim of the Principal to make the discipline, the studies, and all the internal arrangements of the school conform to Christian principles, and serve to implant in the hearts of her pupils a deep reverence for sacred things, and a hearty love for the Saviour. Those who become members of her family will excite the same solicitude, and receive the same zealous care, in this respect, as her own children; and they will thus be expected to govern their least actions by the rules of Christian duty.

Mrs. Comegys will be assisted by teachers of distinguished ability and experience, thoroughly acquainted with the branches entrusted to them.

Terms.—One-half in advance—remainder in March.

For board, and tuition in all the English branches, for the scholastic year of ten months, commencing the first of October, $200.

Washing, $20.

Day scholars, divived into quarters (payable in advance,) $40.

For the Latin language, $20.
For the French language, $20.
For the German language, $20.
Drawing, $20.
Music on the Piano, with singing, $60.
Guitar and Harp at the Teachers' charges.

References.—Right Rev. Wm. Meade, D. D., Bishop of Va.; Right Rev. Manton Eastburn, D. D., Bishop of Mass.; Rev. B. C. Cutler, Brooklyn; D. Embury, Esq. do.; Freeman Hunt, Esq., do.; Rev. F. Vinton, D. D., do.; Rev. W. H. Lewis, D. D., do.; Rev. J. F. Fish, do.; Rev. Wm. Staunton, do.; Rev. Clement M. Butler, Washington, D. C.; Commodore Joseph Smith, do.

Brooklyn, 1849. March 17—4t

PIERMONT INSTITUTE.—The summer term of this school will commence the 9th of May. A few children, under the age of sixteen years, can be received into the family of the Principal, where particular and paternal attention will be given to their studies, health, morals, habits, and amusements.

Expenses per term of fourteen weeks, including tuition in English branches, board, washing, lights and ordinary mending, $28 00.

Tuition in Latin or in French; Drawing and instruction in Mezzotint, each, $5 00.

Instruction in Painting with Oil or Water Colors, $12.

Tuition in Music, and Use of Piano, $12 00.
" for Juvenile Day Scholars, per term, $3 00.
" "Advanced" " " $5 00.

It will be requisite for each boarder to find their own beds, bedding, napkins and towels, all marked in full. The present term will close the second day of May; and the Fall term will commence the 12th of Sept.

Bills payable at the expiration of one-half of each term. Steamboats run from Piermont to New York daily, in one and a half hours, so that pupils from the city, *if their parents desire it*, can visit their homes once every month.

WILLIAM HENRY FERGUSON, Principal.
Piermont, Rockland Co., N. Y., March 12th, 1849.

References.—The Rev. Dr. Henry, New York University; Rev. W. F. Walker, Humphreysville, Ct.; Rev. John C. Sterling, Piermont; Thomas Blanche, Esq., do.; Rev. Professor Reynolds, Rector of St. John's Church, West Hoboken, N. J. March 17—tf

CHURCH SCHOOL FOR YOUNG LADIES, under the supervision of the Pastor of the Church of the Holy Communion, Miss Ayres, Principal. No. 54 West Twenty-first Street, New-York.

The Fall Term of this Institution will commence on the 18th of September, A Prospectus of the School may be obtained of the Rev. W. A. Muhlenberg, D. D., No. 110 Twentieth Street; of Messrs. Stanford & Swords, No. 139 Broadway; and at the Depository of the Sunday School Union, No. 20 John Street.

REFERENCES:

L. M. Hoffman, Esq., J. H. Swift, Esq. W. F. Cary, Esq., Govr. M. Wilkins, Esq., W. H. Aspinwall, Esq., R. B. Minturn, Esq., Murray Hoffman, Esq., Hamilton Wilkes, Esq. Sept. 2—tf

PARLOR FURNITURE.—The Subscribers having constantly on hand a general assortment of Parlor and Cabinet Furniture of their own manufacture, and of the latest Parisian styles, would invite the attention of their friends and the public generally to call and examine their stock before going elsewhere. Owing to the advantages which they possess over many others, they will be enabled to sell at the lowest cash prices.

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Pew Cushions either in Hair or Moss.
Pews stuffed and lined, &c.

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SCHOOL FOR MORAL DISCIPLINE. The undersigned proposes to open a School immediately after the Christmas holidays, at City Point, opposite Fort Independence, commanding a beautiful view of the harbor, islands and shipping, aud enjoying a most pure and exhilarating atmosphere; and he trusts that the experience he has had under the Rev. E. M. P. Wells, will insure him the confidence and patronage of the public.

Moral Education is the peculiar object of this School; to educate boys, not as if they were physically, but morally, men; men in infancy; and to teach them to act now on the same principles which they must or ought to act on in future life; to form, (or, if need be, to *re*-form,) a moral charncter; to treat them as possessing a soul as well as a body, a heart as well as an intellect; and as if existing not for this world, but in this world for another; not only to give power to the intellect, but to direct it; not simply to have the intellect under the control of the heart, but to bring that heatt under the influence of those great moral principles which form the Government of God.

In Intellectual Education the object is to teach the pupil to think, to reason, to investigate, to discover for, and teach himself, rather than to write down on the voluminous pages of the memory the acquirements of others, without making them his own.

Physical Education is a principal subject of practical as well as theoretical attention, in food, exercise, air, bathing, the organs, and the habits. It is considered important, not simply for its effects on the body, but chiefly for its effects on the mind. Many of the vices in life arise from a neglect of Physical Education.

Exercise is taken regularly three times a day, Sundays not excepted.

Daily Bathing, in sea water, is strictly attended to.

Studies.—The regular studies are the Elementary and Higher Branches requisite for a thorough English Education, including Singing, Book-Keeping, Exchanges and Navigation.

Extra studies are the Ancient and Modern Languages, Instrumental Music and Drawing.

The Government is moral suasion, rather than physical force. The object is to show the reason for obedience and thus lead the mind to approve of, and pursue, the good; never to indulge, but always to be kind; never to be severe, but always to be strict; to obtain unqualified obedience, by request, if possible, but always to obtain it; and, in this case, not to accomplish it by the infliction of sudden pain or fear, but by a gentler, yet longer process; the privation of play, of conversation, of familiar social intercourse with the instructors. We wish not to punish evil, but to cure it; and better yet, if possible, to prevent it. For this purpose, the boys are always with some member of the government, or one of the instructors. At study, at play, at meals, at rest, by night and by day, the boys are always with the Superintendent or a teacher.

Conditions.—Boys are received for a period of not less than six months, nor under the age of nine years. The boys, while members of the school, must be wholly under the direction of its government. The parents and guardians are requested to satisfy themselves fully respecting the school, and determine whether they can give up their boys wholly to its management for the time specified.

The expenses are $3 50 per week. The first quarter is to be paid in advance. As a boy is not to be received for a less term than six months, so the full expenses of the six months are to be paid. All expenses for board, tuition, books, (except for extra studies) stationary, washing, mending, medical attention, &c., are included in the foregoing charge.

Extra studies, $5 per quarter, for each branch, (in classes) except Music and Drawing, which are $10 per quarter.

The School is under the supervision of a Visiting Committee, consisting of Rev. E. M. P. Wells, Rev. Alexander H. Vinton, D. D., Rev. William Croswell, D. D.

References.—The gentlemen of the visiting Committee. WILLIAM BRADFORD.

☞ All communications should be addressed to William Bradford, Principal of School for Moral Discipline, City Point. Jan6, 1849, tf

THE MUTUAL LIFE INSURANCE COMPANY OF NEW-YORK, No. 15 Wall street. Nett amount of accumulated Premiums invested in mortgages and N. Y. State and City Stocks and U. S. Government, $376,282,20.

This company is organized on the purely mutual principle, and its business is restricted by the charter to the insurance of lives, and granting annuities and endowments, and now ranks amongst the strongest and safest institutions in this country. The whole of the profits inure to the benefit of the policy holders. An extensive and prosperous business promises large dividends on the first division of profits on the 1st February, 1848, and persons now insuring will share in these profits if they survive that period.

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May22—tf

NEW ORGAN OF ANNUNCIATION Church, New York, Rev. S. Seabury, D. D. Rector.

At a meeting of the Vestry, held Oct. 2d, 1848, Floyd Smith, Esq., Chairman of Committee on the payment for the Organ, and approval of the same.

Reported. That after due examination by Messrs. C. D. Judah, and J. H. Cornell, whose report is appended, they recommend the acceptnace of the Organ, and move a vote of the Vestry commendatory of the instrument, and of Mr. Jardine as the consttuctor thereof.

"We report that the workmanship and material are of the best quality, which, combined with its *fine tone* and *perfect voicing*, renders the Organ, in all respects, an excellent and complete instrument, and that it is in all its details, faithfully and fairly made, and reflects much credit upon its maker."

The Committee offer the following resolutions.

1st. That this Vestry do hereby receive from Mr. Jardine the Organ built by him for the Church of the Annunciation, as being perfectly and completely finished, even beyond the requisites of the contract, and as being entirely satisfactory to this Vestry.

2d. That this Vestry, entertaining a high opinion of Mr. Jardine's competency as an Organ Builder, and having every reason to be well satisfied with the gentlemanly and very correct deportment of Mr Jardine in his intercourse with the members of this body while building the new Organ, take pleasure in recommending him to all persons who may require the services of an Organ Builder. Signed, Floyd Smith.

(This is an instrument of the largest class, containing 3 Ranks of Keys, 30 stops, and 2 stops of Pedal Pipes, both to CCC, sixteen feet.)

Mr. Jardine respectfully solicits orders, which will be most faithfully executed.

Organ Manufactory, 548 Pearl Street, New York.
Dr16, tf

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Premiums are payable annually, but may be paid semi-annually or quarterly, and parties taking Life Policies may, when the premiums amount to fifty dollars, if they prefer, give their individual notes for one-half the annual premium, upon which they are required to pay six per cent interest.

Prospectus, and all papers necessary to effect insurance, and all information in relation to the plan of operations, may be obtained, gratis, at the office of the Company, No. 11 Wall Street.

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Inverness, Nov. 24, 1848—1y1tmi.3tm4p

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